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SEPTEMBER, 1827.

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A SERMON PREACHED AT THE CHRISTENING OF A CERTAINE JEW, AT LONDON, BY JOHN FOXE.

(Continued from page 294.)

You have heard now of the person of the teacher, and of his lawful authority: it followeth to make manifest unto you the substantial, and material part of all whatsoever is here debated in this whole xith chapter. And the same may be divided into three common places or parts chiefly.

The first whereof doth concern the treaty of the casting away of the Jews, and receiving of the Gentiles. In the first member whereof, which toucheth the Jews, the severe justice of God is noted unto us; in that other, that hath relation to the Gentiles, the unspeakable mercy and goodness of God is disclosed unto us.

In the second part, the cause why they were rejected, and those others admitted, is set down unto us.

In the third place, the apostle doth foreshew, and by way of mystery, as it were, prophesy of the reconcilment of the Jews that

should ensue, and the full accomplishment of the Gentiles.

As concerning the reconcilment of the Jews, we will discourse upon it, in fit place for the same, hereafter. In the mean space, touching that part that appertaineth to the casting away of the Jewish nation, as many things are contained therein worthy not to be negligently overpassed, so this one caution ought diligently to be marked; that no such thought enter into any of our minds, as though the Jews are so altogether forsaken of God, and despoiled of ghostly consolation, as that no sparkle of mercy is reserved in store for them to hope upon. Neither that the whole stock of that nation is so altogether supplanted, that no remnant of all the root thereof, hath any drop of moisture laid up for them in the fountain of God's free election. For both those opinions are utterly refuted by the apostle; the one in the beginning of the chapter: that other in the end thereof, as appeareth by the very entry of the same chapter.

*I say then: hath God cast away*



*his people? God forbid, for I am also an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not forsaken his people, whom he hath foreknown, &c.* as though he would say, Albeit God hath estranged the greater part of his people from himself, yet hath he not so utterly extinguished the whole nation, as though he had reserved to himself no covenable number of all the remnant of that seed, like as we read what happened to Elias, who lamenting that he alone was left, of all the true worshippers of God, was answered, that there remained yet seven thousand men, that had not bowed the knee to the idol Baal.

And therefore concerning the multitude of them that fell away, as many things are worthy to be noted (as I said before) in the rejection of them: so this one thing chiefly amongst the rest, ought heedfully to be marked, according as the apostle himself here noteth: To wit, that this their blindness happened not unto them by haphazard, by chance, and unawares, as though God by his divine providence did not foresee the same before hand, and ordain the whole course of this action before, by the unchangeable decree of his incomprehensible wisdom: for otherwise, how could the Lord himself in far distance of time prophesy before by the mouths of the Prophet Isaiah, and his servant David, *That their eyes should be blinded, lest they should see: their backs should be made crooked, lest they should yield: their ears should be stopped, lest they should hear:* if he had not foreseen the same at the first? or how could he foresee it, unless he had likewise decreed it? But now forasmuch as God and nature do bring nothing to pass

unadvisedly, by how much the more grievously the Jews were overcharged with the severe rigour of God's justice (for what could be more heavy, than to be razed out of the book of life?) so much the more heinous must the canker be, that provoked this so sharp and bitter corrosive: which cankered contagion that wrought their perdition, is most expressly declared by these words of St. Paul, *for their unbelief* (saith he): whereby all men may easily conjecture, how horrible an infection this fretting fistula, unbelief, is adjudged in the sight of God.

But first we must open unto you, the nature and substance of this unbelief. Unbelief is a thing merely opposite and adverse to belief: by which contra-position you may easily perceive the right nature or definition of unbelief. For if faith or belief be a certain infallible knowledge of Jesus Christ the Son of God ensealed in our hearts, whereby we do embrace him as given unto us from God the Father, for us to repose our whole affiance in the same, it is evident then, by the same reason, in what sort we ought to judge of unbelief. For whosoever hath ascribed the confidence of his salvation, and free remission of his sins to any other person than unto Jesus Christ, or to any other creature than to the faith which ought to be in Christ Jesus: the same may well be called an unbelieving person. Moreover, as there be many degrees amongst the faithful: and like as the faith of some persons is more abundant and plentiful, in some others scarce ripe, and less fruitful, in many scarce any blossom or issue at all appearing: so is the manifold variety of unbelief likewise expressed in the

Scriptures, after many and sundry sorts. For there is a certain unbelief, under the which, as under certain embers, some sparkle of faith is raked up, be it never so small: which is signified in that sentence of Scripture, where it is said: *I do believe, Lord; Lord, help thou mine unbelief.* There is another kind of unbelief, which although it be as yet overspread with a certain darkened mist of foggy ignorance, and is tost to and fro, with many wandering clouds and doubtful vapours, yet because it peepeth now and then abroad, because it glittereth and shineth somewhat, and endeavoureth by all means possible to express his orient and bright beams, it seemeth not to rest in despaired estate. There is yet also another kind of unbelief, which the Lord doth reprove, but forsaketh not, as was that, whereof mention is made in the Gospel, *And he rebuked their unbelief.* Thomas Didymus believed not the disciples, when they told him that the Lord was risen again: a great unbelief, but not shaken off yet: There is also ὀλιγοπιστία, that is, small faith, and there is ἡ ἀπιστία, no faith. And it happeneth often times, that the one is named, yea and reproached of the other. The disciples themselves also were sometimes worthily rebuked for their unbelief, to whom was said, O, ye unfaithful and perverse generation. Peter was once yielded over to the very brink of drowning for none other cause, but for his unbelief sake: yet our Lord stretching out his hand afterwards saved him. This was a dangerous unbelief. But that other example, not of his distrust only, but of his faithless revolting, was far more perilous, when the same Peter not once or twice only,

but three times in one night, did not only not acknowledge, but also forswear his Lord and Master: yet was he not therefore deprived from his Apostleship. And it is not to be doubted, but that many persons do intrude upon the possession of the Christian title, which can gloriously vaunt of Christ with their tongues, but deny him utterly in their deeds, believing nothing less in their hearts stedfastly, than that whereof they carry an outward resemblance in their talk courageously. And because this Serpigo resteth within those persons, and crawleth to no further infection of the congregation, they are not therefore barred from partaking of the sacraments of this Church, which we call the visible Church. And what shall be said of them, who many times do accuse themselves of their own unbelief, being valiant soldiers nevertheless in the camp of Christian faith: when as on the contrary part, many others do firmly believe themselves to be mere strangers to infidelity, whose faith, if it should be placed in the face of the enemy, will of very cowardice flee the field?

And albeit all these examples of unbelief, whereof I have made mention, may justly be reprovèd as blameworthy, and void of all colour of defence, yet may they be borne withal after a sort. But this kind of infidelity of all others is most horrible and execrable, when as men do rush headlong into such obstinate resistance, that they will not only not acquaint themselves with the truth, being laid open before their eyes, but will wittingly shut up their senses from the beholding thereof, because they will not see it, and will spurn thereat, not in words and profession only, but will cruelly

persecute the same also with all manner of outrage, slaughter, and blood, blasphemies, and most despiteful execrations. And this is that unbelief, which being more noisome than any pestilent botch, may rightly and properly be called the *Jewish Infidelity*, and seemeth after a certain manner their inheritable disease, who are after a certain sort, from their mother's womb, naturally carried through perverse forwardness, into all malicious hatred, and contempt of Christ, and his Christians. And for this cause especially, I suppose it came to pass, that whereas God so many hundred years before, had continually pardoned their wonderful and manifold wickedness and impiety, and after his wonted manner, had from time to time endured, and winked at their horrible rebellion and idolatry, he could now no longer forbear their abominable cruelty, committed against his well-beloved Son, whom they traiterously murdered and hanged on a tree, but must needs avenge him upon the whole nation, and root out the remnant of the whole race altogether. And not without great cause: for how could it else be, after that he was once revealed unto them, for whose cause only all that commonwealth of the Jews was instituted and erected? What cause remained then, that the Jewish synagogue should be of any longer continuance? or to what purpose might it serve afterwards? What? That they might persevere still in sacrificing the blood of goats and lambs to the Lord? And where should this be done? in one family only? But God is not delighted with such sacrifices, nor dwelleth he in temples made by men, but even in the very hearts of men:

he taketh no pleasure in external pomp, and outward observances, nor gorgeous garnishings of the body: he vouchsafeth those worshippers, *which do worship him in spirit and in truth*. These old moth-eaten shadows had their time, and not their time only, but their lawful use also: that so under shadows, types, and figures, they might prefigure the certainty, and truth of things to come. But after that he was once manifested, who was the true Holy of holy ones, who was the true and lively temple of God, who should display unto the world, the true righteousness, who should be of power to give everlasting salvation, and should be Lord and King of all nations: what needed then any further shadows? or how could the Lord endure their blindness any longer, when, as after the coming of their Lord, they not only ceased not, to abuse the shadows of the law to other purposes than they were ordained for, but also of a vain and false persuasion, to the pernicious example of other nations, yea, not without the manifest peril of the utter overthrow of the whole world, did likewise teach, that true righteousness ought to be ascribed to the outward observances of those shadows and ceremonies? The which thing the mercy of God seemeth not only to have foreseen, but adjudged also by no means tolerable: for otherwise it might have come to pass, that the safety of the Jews might have been an estoppel to the recovering of the Gentiles, and so have procured their irrecoverable destruction, through false opinion of the doctrine of righteousness. But since there was none other mean or way for the Gentiles, to have due ac-



cess to true righteousness, but by cutting down that carnal thicket of ceremonial brambles and bloody briars, hereupon it pleased almighty God, to dispose the interchanges and alterations of times, according to his unsearchable counsel: *That so the decay of the Jews might be the riches of the Gentiles: and the casting away of that froward generation, might be the reconcilment of the whole world.* And thus much by the way, of the cutting away of the Israelites: which, albeit it redounded to our inestimable benefit, may not therefore provoke us to swell, and be puffed up with pride: whereof St. Paul doth wisely forewarn us to be well advised.

*And if some of the branches were broken off, (saith he) and thou being a wild olive-tree, wast engrafted in amongst them, and made partaker of the root and fatness of the true natural olive-tree, boast not thyself against the branches, &c.* First, whereas he alludeth, and resembleth the cutting away of certain of the Jews to certain branches of the true natural olive-tree, it appeareth hereby sufficiently, that this casting away appertained not to the whole nation of the Jews, but to some portion of them only, for there remained as then, many of the same kindred, amongst whom was St. Paul himself, and the other apostles, besides a very great portion of the remnant of the same people, which did follow Christ, and did acknowledge him with all their faith. Again, the very first issues of our Christian faith sprang out of that stock, from whence we Gentiles must needs confess to have received the very entry and foundation thereof. It appeareth therefore that this was not a general rejection, nei-

ther that the whole race was drawn altogether into the same gulf of perdition, but a portion only, and the same Paul termeth them to have been cut off. And wherefore chose he to say that they were cut off, rather than that they did fall away, namely, since it is out of all question that the Jews' decay proceeded from their own default, and through unbelief? what moved the apostle then to use this figurative phrase of speech of cutting off rather, saying that they were cut off, and fell not away of their own accord, that they were plucked away, not that they brake off? Forsooth, because it is not all one to be cut off, and to fall from. The things that are cut off cannot choose but fall away, but the things that fall away, are not always to be said to be cut off properly. What is meant therefore by this word cutting off? Forsooth, nothing else, but to make us conceive, that the heavenly and unsearchable hand of almighty God did overthrow this building: even the self-same hand, which with wonderful workmanship doth plant, prune, bind up, underprop, adorn, order, and beautify, this olive-tree of his Church, not after the proportion of man's imagination, but after the direction of his own determination and impenetrable wisdom. For, as a natural olive-tree and other like trees, the buds, issues, twigs, and branches, being either cut off or newly engrafted, work not that of their own power, but receive the same by the aid and industry of man: even so in administering the functions of the Church, if we seek for the original cause of the Workman, by whose conduct, all inferior causes are induced to observe their due order and course: the same must

be adjudged to proceed from the force and efficacy of the unmeasurable excellency of the heavenly Workman only, who by wonderful dispensation, maketh choice where he liketh, and refuseth whom he willeth, according to the testimony of the Scripture: *I will take compassion on whom I will take compassion, and I will shew mercy to whom I will shew mercy.* Whereunto accordeth Saint Paul speaking after the same manner: *It is neither the willer, nor the runner, but God that taketh compassion.* Where fortune, and chance, may go play them perdie, no endeavours of man can avail, much less can men's merits or deservings be of any force, neither can ought else bear palm here, but the only election of almighty God. The nature and property of which election, we may learn elsewhere out of the same Paul: *The remnant* (saith he) *are saved through the election of grace,* which grace cannot be said to be grace at all, if man's merits have pre-eminence before it: for that which is given according to the proportion of deservings, and not according to grace, seemeth in Augustin's judgment, a reward rather of duty, than a free gift of promise. But a question may be moved here, perhaps, whether the Gentiles were not engrafted for their faith's sake? and whether the Jews were not supplanted from the true olive for their unbelief? which interchanged dispensation, what else doth it explain unto us, than a manifest demonstration as well of the meritorious desert, as well of faith, as of unbelief?

The answer hereunto is, first as concerning the faith of the Gentiles, and the infidelity of the Jews. I confess, indeed, that these

may seem to carry some shew in the eyes and judgment of some, to be deemed the very original causes of the free acceptance of the Gentiles, and likewise of the repulse of the Jews. But for all this we hear not yet, what were the causes of the faith of the one, and of the unbelief of the other. And therefore if we will enter into a deep and more especial enquiry after the principal causes of this action, truly we shall never find them elsewhere, than in the hidden and secret closet of God's election. For be it so admitted, that the Gentiles were for this cause engrafted into the true olive-tree, because they did believe, yet if the question be moved, from whence their faith proceeded first, it may well be answered, not from any of their merits truly, neither in respect of any their own worthiness, more than as the imps which do issue out of the natural wild olive-tree, can boast of any their excellency, wherefore they ought to be transplanted into the fatness of the true olive-tree. The like answer in sensible wise may suffice touching the Jews, when as if the cause of their dismembering from their true natural olive-tree be enquired: I answer, for their unbelief, undoubtedly: And yet this answer doth not satisfy the purport of Paul's disputation. For since faith is an especial gift of God, issuing from out the only mercy and grace of God, and not from man's free choice, the question reboundeth back again from whence it began. What was the cause then, why the natural branches were so bereft of this singular gift after the revealing of their Messias? Whether because the barren, unfruitful wild olive-tree did surmount the true

olive in excellency of fatness? to wit, in integrity of life and merits? Surely I think not so. Wherefore then were the Jews forsaken, and the Gentiles received? St. Paul maketh this answer. First, that this repulse reached not to all the Israelites in general. Then, as concerning the remnant, whatsoever work was wrought in them, was not administered without the singular counsel and foreknowledge of God: which foreknowledge doth evidently appear by the continual discourse of the prophets and Psalms, where the Holy Ghost foretelleth many hundred years before, of the wilful blindness of the Jews. This counsel of God is made notably discernible unto us by the sequel, and final cause, the apostle not only testifying most evidently, that God was the worker of their blindness, but also rendering the reason that induced God thereunto: where disputing at large of the rueful ruin of the Jews, and searching for the cause thereof: *What then? (saith he) did they therefore offend, because they should be cast away?* Which were as much as to say, as though God should be delighted in their destruction. *God forbid. Nay rather, that by their fall salvation should happen to the Gentiles: and that by their unbelief the Gentiles might obtain mercy.*

But question will be moved here again, whether it were not as easy for Almighty God to have given mercy to them both, if it had pleased him? Mark what the apostle saith hereunto; *Nay rather, for this cause only God did shut up all under unbelief, that he might have mercy on all.* For as it pleased Almighty God to exercise his long and severe rigour in old time

against the Heathenish castaways, and wretched abjects the Gentiles, until at length, with his merciful kindness unlooked for, he had shaken off from their eyes, the foggy scales of darkened error, and after their long infidelity, allured them at the last, to the blessed knowledge of his sacred Gospel: even the very same may we perceive to have happened to the nation of the Israelites, by contrary interchange of persons and times: that so, those which sometimes were the first, should now become the last, and those which by so long continuance of inheritably descending race, did lawfully enjoy the interest of the true olive-tree, as the true natural offsprings thereof, being now cut clean away from their holy root, must be constrained to forsake their standing, and yield place to others, and may learn now at the length to endure the grievous storms and cruel tempests of God's just vengeance, which the Gentiles before them had long time experimented to their great dolour and sorrow, until at length having subdued their disdainful pride, and tamed the natural stiffneckedness of their hearts, they may obtain the selfsame mercy together with the Gentiles, not for any their deserts, but through the free mercy and bounty of Almighty God only; and so be restored at length, to the ancient inheritance of their first possessed root. And this is it, that St. Paul seemeth here to prophesy in this mystical oracle, and most comfortable message, concerning the reclaiming of the Jews to come.

Whereby it may easily appear, how that there is no one thing, in all the actions of man's life, so



plausible, whereby man may be puffed up to stand too much in his own conceit, or disdainfully tread down the infirmity of his weak brethren, whether he have regard to the lenity of God's free mercy, or attentively behold the severity of his justice. For so the apostle hath here set them out both unto us, to be diligently considered. *Behold (saith he) the mercy, and wrath of God: wrath, towards them that fell: but towards thee that dost persist in faith, mercy, &c.* And thus doth the apostle right well advertise us: but that we for our part may be able to comprehend them both, the especial assistance of God had need to enlighten our understanding: for there are no small number of people, whose senses either through ignorance, or else through negligence, are dazzled and darkened in the right comprehending thereof. Amongst the which ignorant sort of people, first may the Jews be rightly placed, who being deluded with a preposterous opinion of sinister judgment, interpret this bounty of God to be there, from whence they ought have feared his terrible indignation. Secondly, amongst the negligent number may be reckoned the Gentiles, of whom many are over slow and sluggish to enter into due consideration of God's goodness, but quicksighted enough, to pierce into his wrathful severity. Of those two sorts of people, I do purpose by God's assistance to discourse somewhat, so far as the time will permit, to the end I may profit them both, if it be possible, or at least offer inconvenience to neither of them, as I trust.

And first, I can never wonder sufficiently enough at the Jews, for that many years and ages en-

during the sharp and severe scourge of God's dreadful displeasure, they could notwithstanding have never any feeling of their own calamity, nor perceivance of the heavy clog of God's grievous vengeance, nor yet any affection to be disburthened of their infidelity, sweetly beguiling themselves with a glimmering shew of a false shadow, flattering themselves likewise, with a fantastical hope of a terrene kingdom, whereof they had never any one word promised by God, and awaiting for the coming of such a Messias, whom never any of the prophets knew. Finally, so far forth prevailed the deceit of this error to confound the sensible part of their understanding mind, that being otherwise a people most abhorred of God and men, they would nevertheless most arrogantly vaunt themselves to be more esteemed, and more precious in the sight of God, than all other nations, people and tongues: and that they were his only darlings and therefore could not by any means be defrauded of the power of his promise, nor be sequestered from the true olive-tree, whereof they were the natural branches, wallowing continually in a most filthy puddle of pestilent error, not much unlike to the Romish synagogue in this our age, whose senses seem to be affected with the same intoxication: which kind of people being of all nations most needy of the mercy of God, it is a wonder notwithstanding, to see how trimly they play wily beguily with themselves in the dispensation of pardons, whereof they falsely challenge to themselves chief stewardship under the title of the Church, and inheritable succession of Peter's chair, which they have established at Rome for ever and



ever: persuading themselves to have obtained the sole and singular prerogative of all ecclesiastical superiority, such as can never be abolished by any continuance of consuming time, but must remain inviolable world without end, nor can ever be dissolved by breach of succession, nor at any time be destitute and void of the favour of God. But if you demand of them the cause of this so inestimable a blessing, what will they answer? forsooth: hath not God (say they) promised, that he will never forsake his Church? What then? Have not the keys lineally descended unto us from blessed St. Peter, ever hitherto, being the chief head of the apostles, which the Lord hath promised shall never be taken away? Is there any more yet? what? is it possible for God's truth itself to defraud the credit of his covenant, whereunto he hath bound himself with a most sacred oath?

Very well now. And whereupon doth the blind arrogance of the Jewish nation magnify their race? Do we not derive our pedigree (say they) lineally from our most holy father Abraham? Are we not born, and named Israelites, by the name of our great grandsire Israel, the patriarch? Did not the Lord entrust us only, with the safe custody of the ark of his covenant? Have not we a promise from God by the mouth of his prophets, of a Messias and Saviour to come? Hath not God prepared an everlasting throne for the kingdom of our Messias? Is not he of power to make his covenant inviolable, that with so many oaths hath ratified the same? And will he not perform the oaths which he hath made? Surely I will not much gainsay, that it is indeed

no small matter, whereof each party debateth so largely of the promises of almighty God. Yet all this notwithstanding, all things depend not so always upon God's promises made, but due consideration ought also be had of the mind and intent of him that maketh the promise in the Scriptures: and the same well weighed and compared with the due circumstances and other places of the Scripture, if we will be accounted true and sincere interpreters of God's holy scriptures: that is to say, it behoveth us duly and orderly to define and dispose all and every thing apart by itself, not those things only which are promised, but we must withal consider the persons, the place, the cause and consideration, and all other circumstances of the promises. And therefore albeit we do grant unto them that all those promises are true, whereupon they brag so much, touching the succession of the patriarchs and apostles, yet shall they never be able to win this at our hands, to wit, that this ordinary descent according to the law of the flesh, is a sufficient foundation to build the Church of God upon. In the which if we behold nothing else besides the outward form of succession only, who can be so purblind, as not to be able to discern the manifold alterations of orders and observances, which the Lord from time to time hath changed and disposed, contrary to the first constitutions? As for example, when as God instead of Cain, Esau, Ishmael, Saul, to whom of right appertained the ordinary succession and descent of the priesthood, of the birthright, and inheritance of the kingdom, he made especial choice of Abel,

Isaac, Jacob, and David, who had no claim at all to the right of succession. In like manner forsaking the Jews, he accepted the Gentiles contrary to all order. Neither is it so much material to know where, or by what means, the Church of Christians sprang up at the first: so that it hold fast the sincerity of the pure word, of undefiled faith, and the due administration of the sacraments, by which three things the Church is preserved and sanctified.

As concerning the promises of God therefore, this is undoubtedly to be holden, that the promises be in their own nature simply true: yet in such wise true notwithstanding, as God hath not always chained them to time, place, or persons of men: which albeit they were tied fast to place and persons, yet are the proud and high-minded shaken off, the promises remaining still in their force. Even so the Jews, although they prescribe upon a promised place in Zion, (Psalm cxxxii.) *Here will I build my tabernacle, because I have chosen it.* Again, in the prophet Isaiah: *This is my furnace, this is my fire, &c.* And although they have also a promise of the persons, when as the blessing is promised to Abraham, and to his seed for ever, yet this withstandeth nothing at all, but that rebels are punished by God, the temple consumed by fire, the altar thrown down, and the city put to the sack and destroyed. And yet the meanwhile almighty God continueth stedfast in his promise nevertheless, but by a far other mean, than man's capacity is able to conceive. Whereupon that holy and melodious Psalmist, not without great reason, doth cry out in a certain place of his mystical sonnets in

this wise: *And it is marvellous in our eyes.* Even so do I judge convenient to esteem of the counterfeited succession of the Apostolic and Romish See, which if our prelates enforce so narrowly to be straitened to the limits of place and persons, they must needs bewray their double error therein, being not only absurdly injurious to the holy Scriptures, but fondly careless in breaking the rules of logic. For in their arguing they do commonly thrust more into the conclusion, than in their former propositions. As if a man would frame an argument after this manner: The perpetuity of the promised succession is granted to Peter and his successors. The Romish prelates do succeed in Peter's chair, or place: ergo, the Romish prelates are the only successors of Peter; the only universal bishops; the only princes of the Church, whose faith can never faint.

(To be continued.)

#### THE HIDDEN MANNA.

THE manna, with which the Lord was pleased to feed his people Israel in the wilderness for forty years, after he had brought them out of the land of Egypt, is particularly described in the xvth chapter of Exodus. Here we learn that it was a substance differing in its nature from any of the fruits that grow out of the earth; that it was not of the same kind as any corn, or grain of the earth; that it was rained down from heaven in a thin substance on the dew of the night, and hardened into small round lumps, or grains like coriander seed, white, like the hoar frost upon the ground in the morning; and that the taste of it

was like wafers made with honey. We learn further, that the colour thereof was as the colour of bdellium, and that the people ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil. As the sun rose and waxed hot, the manna on the ground melted; nevertheless, that which was gathered, would endure the fire, for it was baked or boiled by the people for their use as they pleased. It was commanded that certain conditions and rules should be observed in gathering the manna: the people were to go out and gather it in the morning, at the exact rate of an omer to each person, and what they all gathered, being afterwards measured, proved exactly an omer to each person; so that he who gathered much had nothing over, and he that gathered little had no lack. They were commanded to gather it *every* morning; and not to gather on one day, for two or three days more to come; and if any one transgressed this divine order, and gathered for more than one day at a time, the criminal superfluity which he thus possessed himself of, bred worms and became putrid. An exception was, however, made in relation to the sabbath day: for on that day no manna fell, and therefore, for the use of that day, they were to gather a sufficient supply on the morning before: and in that case, the manna so gathered and laid up for the sabbath, bred no worm, and remained fresh and fit for use.

The Psalmist, speaking of the manna, terms it angels' food, (Ps. lxxviii. 23—25.) "He commanded the clouds from above, and opened the doors of heaven, and rained down manna upon them to

eat, and gave them of the corn of heaven: man did eat angels' food; he sent them meat to the full." And Moses in addressing the children of Israel (Deut. viii.) explains that this manna of the wilderness was given to them as a type of spiritual blessings, and to teach and instruct them in heavenly things. "He fed thee with manna which thou knewest not, neither did thy fathers know, *that he might make thee know that man doth not live by bread only; but by every (word) that proceeded out of the mouth of the Lord doth man live.*" It might have been *inferred from hence*, that the visible manna of the wilderness, must be the sign or proof of another manna, which is not visible, but hidden, even of that word which proceeded out of the mouth of God, and giveth life to the world: but we have the sure declaration of HIM, who is the way and the truth and the life, by which we learn, that indeed *it is so*. Adverting to the visible manna of the wilderness, HE says, (John vi.) "Moses gave you not *that* bread from heaven; but my Father giveth you the true bread from heaven: for the bread of God is HE, (Messiah,) which cometh down from heaven, and giveth life unto the world."—"I am the bread of life, he that cometh to me shall never hunger: he that believeth on me shall never thirst."—"All that the Father giveth to me shall come to me, and him that cometh to me I will in no wise (never, never) cast out."—"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."—"Verily verily I say unto you, he that believeth on me hath



everlasting life. I am that bread of life." Thus then, the visible manna of the wilderness which, though capable of sustaining life, could not preserve from death, or give immortality, was declared to be the type or figure of the true, invisible, hidden manna, which is the power of God in Christ, sealing us unto the resurrection from the dead, and giving unto us everlasting life. "The Word was made flesh and dwelt among us."—"In him was life, and the life was the light of men."—"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John i.)

The subject leads us to consider the original constitution and state of man at his creation; his loss and forfeiture of that state by his own folly and sin; and the wonderful grace and goodness of his merciful God, in restoring him to his first integrity, and perfection, and making him fit to partake of everlasting glory, according to the redemption and salvation declared in the Lord Christ Jesus.

The Scriptures reveal, that man was created innocent, healthy, immortal; and in that condition was placed in a paradise of delights, where he had the enjoyment of every happiness he could desire, or was capable of receiving upon earth. There was no grief, trouble, or sorrow, nor any necessity of body or mind to interfere with the joy and the felicity he experienced. He knew no sickness nor disease, nor the pain of hunger or of thirst, nor the distress of heat or of cold. No sad or fearful impressions were ever upon his mind or spirit, for he was innocent, and being thus a stranger to remorse, shame, or terror, and loving his

Maker, and receiving constant tokens of his Maker's love, he had all the peace and joy which he was capable of in his then condition, with the full assurance of receiving things infinitely higher and better in a more excellent, spiritual, and angelic state, that was yet to come; and of which the tree of life, placed in the midst of the garden, was the sign, the type, and the pledge. From this excellent state of perfection in paradise, our first parents, by transgressing the commandment given to them, fell into sin and misery. Guilt, shame, fear, sorrow, and anguish of heart, then became their portion; for they had estranged themselves from God their Maker. Hunger, thirst and pain, the distress of heat and cold, the various inclemencies of the air, bringing disease and death, they now for the first time experienced; and they felt the bitterness of the curse which caused the earth to bring forth thorns and thistles, instead of the kindly fruits, with which it had before cheered them. In this sad condition they had to till the ground for their sustenance, waiting the hour when death should overtake them, and their bodies should return to the dust. And what must have been their prospect after death, had not their heavenly Father in his judgment remembered mercy, and revealed to them the victory over death and the Evil One, which the seed of the woman should afterwards obtain, bringing back life and immortality! Great and gracious was that transcendent mercy which provided a remedy and redemption, in the sacrifice and satisfaction of the only-begotten Son of God, and which revealed that great salvation at the very time



when the sentence of condemnation was pronounced upon guilty man. Under this revelation, man revived unto the hope of another paradise, in which the good things that were lost, should be restored; and thus were his drooping spirits supported, under the afflictions which his folly had brought upon him. It was then revealed to him, that the Son of God should come in after times to redeem mankind by the sacrifice of himself, and in remembrance and token of this promise, God ordained the sacrifices of slain beasts, to shew forth and typify the true sacrifice, until the time when Messiah, the Son of God, should come. The manner, use, and benefit of the sacrifice, which man was taught to slay, in making the proper offerings for atonement of sin in a figure, were explained to our first parents, so that discerning the blessing to come, they were comforted under their present afflictions, by the assurance that their sin was pardoned, and a blessed resurrection from the dead provided for them; after which they should again eat the bread of God in paradise,—in his kingdom,—new, at his table, in the life to come.

This promise and assurance, our first parents believed and rested upon. It was the manna that cheered and sustained their souls. It is the hidden manna, the true bread of life, which cometh down from heaven. It is *our* peace and *our* consolation also: and it is now freely set before all men, that whoso will may gather and partake of it. It is the spiritual food in which man hath communion with God, and whereby he is made a fellow-citizen with the saints, and of the household of God in heaven.

It is the true, daily, super-substantial bread, which feeds the soul from day to day, for time, and for eternity, and for which we are commanded to pray continually, in that divine form of prayer which the Lord Jesus gave us.

But the revelation to us is more perfect than it was to our first parents, or to those who came after them for many generations. They looked for the Messiah who was promised. We look to the Messiah who *has come*, even unto the Lord Jesus; and we have *seen* his glory full of grace and truth. O, the depth of the riches both of the wisdom and the mercy of God! We have the same promise of eternal life, and the same plentiful redemption which was set before them also, but it is brought nigh unto us, even unto the very doors. To us, is set forth and preached the Lord Jesus Christ *crucified*, and then *risen from the dead*, and then *ascended up into heaven* leading captivity captive, and triumphing over death and hell. We have the sure word of promise from the mouth of HIM, who is himself *the Truth*, and who is the *wisdom of God*, and the *power of God*, and HIS promise is the promise of eternal life, to every one that believeth on his name.

H—Y.



C. W.'S REMARKS ON MR. B-YF-RD'S  
SCHEME OF THE APOCALYPSE.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THE following reasons seem to oppose themselves to the scheme of your respectable correspondent, Mr. B. for the arrangement of the Apocalypse.

From the general similarity

which obtains between the books of Daniel and Revelation, and their having relation to the same events and times, Mr. B. argues that their structure is alike, and since the book of Daniel confessedly consists of a number of distinct prophecies, therefore he maintains that the Apocalypse is in like manner to be considered as a series of different prophecies.

But the five prophecies of Daniel, enumerated by Mr. B. were given to him at different intervals of time, spread through a period of nearly seventy years. The vision of Nebuchadnezzar, in the year A. C. 603, that of the four beasts in A. C. 555, that of the ram and he-goat in 553, that of the seventy weeks in 538, and the prophecy of the latter days in A. C. 534. Although, therefore, one and all of these visions possess certain features of similarity and mutual relation, and belong to the same great period of time, (not however covering all the same space in it,) being that called by our Lord *the times of the Gentiles*, yet they are manifestly distinct prophecies, reflecting light indeed upon one another, but capable of distinct and separate interpretations. They are also no where termed one prophecy.

On the other hand, the visions of the Apocalypse are always and invariably described as *one prophecy*. (See ch. i. 3, xxii. 7, 9, 10, 19.) The whole was given at one and the same time, being on one Lord's-day. The volume itself is called *the Apocalypse of Jesus Christ*,\* *which God gave unto him*. It is frequently mentioned

under the general title of *this prophecy*, (ch. i. 3.) or *the prophecy of this book*—both words being in the singular number—(ch. xxii. 7, 10, 18;) and in order that there may be no mistake as to what are its contents, *the volume itself, sealed with seven seals*, is exhibited to John in the right hand of him who sitteth upon the throne. John then learns that the Lamb which had been slain, is alone counted worthy to open the book and loose the seals; and we are next informed that *the Lamb came and took the book out of the right hand of him who sat upon the throne*. Here then, we have a symbolical action referring to, and corresponding with, the title prefixed to the whole prophecy, that it is *the Apocalypse of Jesus Christ, which God gave unto him*. The *book with seven seals* is by this action identified with *the Apocalypse*, or, *the book of this prophecy*; and the hypothesis of Mr. B. which dissevers the trumpets and vials from the seals, is at once negatived. For it is plain, that if the seven trumpets and the seven vials are prophecies (as Mr. B. thinks) distinct from the seals, then are they no part of the book with seven seals, *i. e.* of *the Apocalypse of Jesus Christ, which God gave unto him*. Then are they separate books, or volumes, of the delivery of which to the Lamb we have no record whatever; and the various passages already referred to, wherein the whole prophecy is described as *the book*, are falsified; seeing that there are more books than one: all which conclusions being evidently untrue and impossible, the hypothesis from which they flow is also false.

I remark, in the next place, that the hypothesis of your corres-

\* Αποκαλυψις, "*Patefactio rei operatæ*," "*remotio velaminis et tegumenti*."  
—SCHLEUSNER.

pendent is altogether opposed to some of the leading symbols of the book. He refers the seventh seal, which his scheme necessarily limits to chap. viii. 1, to the millennial rest of the Church. Now herein are two anomalies of no ordinary magnitude,—1st. In no passage of Scripture, where the sabbatism of the Church is unequivocally predicted, do I find it expressed by *silence in heaven*. In Hab. ii. 20, and Zech. ii. 13, *all the earth* and *all flesh* are commanded to be silent before the Lord during the execution of his terrible judgments. In both texts, however, the Seventy have chosen the verb *Εὐλαβεσθαι* (to fear), and not *Σιγᾶω* (to be silent), in order to express the Hebrew *סָתַם*. In Jer. viii. 14, and Lam. iii. 28, *silence* is represented as the posture which befits those that are under the chastisements of the Lord. On the contrary, the triumphant rest, or sabbatism of the Church, is, I think, always depicted to us under the symbols of *loud and joyful songs of praise*. Is. xii. 6, *Cry out, and shout, thou inhabitant of Zion*; xxiv. 16, *From the uttermost parts of the earth have we heard songs*; Ps. xcvi. 4, *Make a joyful noise unto the Lord, all the earth; make a loud noise, rejoice and sing praise*; Rev. vii. 9, 10, *I beheld, and lo a great multitude stood before the throne and before the Lamb, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb*; xix. 6, *I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth*. 2d. The second anomaly which I charge on the hypothesis of Mr. B. is that

it identifies in signification the period of *one half hour*, in Rev. viii. 1, and of *one thousand years*, in xx. 4. Now if there be this looseness in the interpretation of Apocalyptic terms of chronology, why not also of Apocalyptic symbols, and what becomes of every principle of certain, or even probable, interpretation? and where is the use of the book itself to the Church of Christ?

Having, I hope, said enough to show that the hypothesis of Mr. B. is opposed to the description given to us of the book itself, as well as irreconcilable with its symbols and chronology, I shall now remark further, that it seems to me that this hypothesis is wholly useless; because, in point of fact, the separation of the trumpets and vials from each other, and both from the seals, does not in any degree simplify its construction, or facilitate the interpretation of its symbols, or their reference to the events of history. The scheme of Archdeacon Woodhouse, which evolves the whole book from the seals, is quite as applicable to a simple and facile explication of its contents, as this theory which divides it into three or four distinct prophecies; and as it is an axiom of human philosophy, in accounting for phenomena, not to multiply principles, or efficient causes, without absolute necessity; so it ought to be in the divine science of prophetic interpretation, to avoid the unnecessary multiplication of prophetic machinery.

I shall next observe, that if the book with seven seals, which was given to the Lamb by him that sitteth upon the throne, be *the Apocalypse, properly so called*, then the seven epistles to the



churches do not, strictly speaking, belong to it, being no part of the prophecy given to Jesus Christ by God the Father. In reality, Christ himself, as the omniscient Prophet and eternal High-priest and Head of his Church, walking in the midst of the seven candlesticks, has an intimate knowledge of all the affairs, and of the spiritual state of his Church, and every individual belonging to it. We speak it therefore, with reverence, that it was no part of the economy of the new covenant, that he should receive a revelation from the Father of the matter of *these epistles*, which all flowed *from himself*, in the capacities above mentioned. The Apocalypse, properly so called, commences therefore, at the opening of the first seal, (vi. 1,) and contains the whole remaining chapters of the book down to the xxiid, the concluding part of which chapter, perhaps from ver. 8, may be considered as a sort of epilogue to the divine drama.

Two other remarks, and I conclude. First, I forbear entering into the particular interpretations of the Apocalyptic visions offered by Mr. B. because it seems to me superfluous to do so until its structure be settled; and, secondly, I am not unacquainted with the critical remarks of Mr. Tilloch, and his attempt to give another explanation of the phrase in Rev. v. 1, *I saw in the right hand of him that sat on the throne a book*, &c. Mr. Tilloch's amended translation of this phrase is founded upon the assertion that the Greek prepositions *NEVER*, when joined with an accusative, express position *on* or *in* place.\*

\* Tilloch's Dissert. Introd. to Study of Apocalypse, p. 158.

Now to this assertion I oppose the following examples: Rev. iv. 4, *Και επι τους θρονους*—and in the same verse, *επι τας κεφαλαις αυτων σεφανους*—ch. vii. 1, *ειδον τεσσαρας αγγελους εσωτας επι τας τεσσαρας γωνια της γης*—ch. ix. 7, *επι τας κεφαλαις αυτων*—and the same phrase in xiii. 1, and in xiv. 1, *αγγελιοι εσηκος επι το ορος Σιων*. I might multiply quotations to the same effect, but I deem the above quite sufficient to justify the utter rejection of Tilloch's far-fetched rendering of Rev. vi. 1, "I saw a book *concerning* the right hand (or power) of him that sat on the throne," than which I have seen few examples of translation that do greater violence to common sense and probability. I will add, that the Syriac version of this book, which was made while the Greek was still a living language, gives not the least support to Tilloch's gloss.—I am Gentlemen,

Your's, &c. C. W.



#### LETTERS TO JEWISH CHILDREN.

AN excellent Friend of Israel, known to our readers by the signature of "Charlotte Elizabeth," has recently addressed some instructive letters to the Jewish Children educating in the Schools of the Society. As they may be useful to the children of similar schools, we propose inserting them, from time to time, in the Expositor.

#### No. I.

Hackney, Dec. 19, 1826.

My dear Boys,

It made me very happy to see you listening to that blessed servant of God, Mr. Wolff, who came to tell you how great things the Lord had done for him,—great



things indeed, in bringing him to believe on the Lord Jesus Christ, who gives eternal life unto his people. Mr. Wolff told you, that if you believe on him you will be happy. This is true,—believing on Jesus Christ, you must be happy both now, and after death, for ever and ever. All who believe are happy: they may be poor, or sick, or afflicted, but still they are happy: for they have peace with God, through Jesus Christ, and all is well with them.

Perhaps some one among you may now be saying to himself, “I believe in Jesus Christ—I repeat his name in the Belief—I pray to him, and sing his praises; yet I am not always happy,—how can this be?” To such as think thus, I answer, “Are you sure that you really believe in Jesus Christ?” It is good to confess his name, to pray to him, and sing his glorious praises; but, my boys, you may do all this with your lips, and never believe with *your hearts*. To believe with the heart, is to know, and to feel, that in heaven and on earth you have no hope, no comfort, no peace, except in and through Jesus Christ. In him,—because in him are hid all the treasures of wisdom and knowledge—in him there is mercy and plenteous redemption; and in him you behold God as a Father forgiving your iniquities and sins, and acknowledging you his children; while *out of* Christ, he is an offended insulted King, about to punish you with everlasting destruction. Your blessings too, are all *through* Jesus Christ, as well as *in* him; for every good gift you receive from God, is given you for Jesus Christ’s sake—it is indeed given to him, and he gives it to you. It is written by David,

“Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them.” (Ps. lxxviii. 18.) It is Jesus who says, by the Prophet Isaiah, “Unto me every knee shall bow, every tongue shall swear.”—“In the Lord shall all the seed of Israel be justified and shall glory.” (Isa. xlv. 23, 25.)

The seed of Israel! Oh, my dear boys, is it possible that you do not love to be called Jews? You say, “We are Christians.” I bless God that you see the beauty of the Christian name: but never forget, never deny, that you are likewise Jews. It was a glorious name, the wonder and the fear of the whole earth. When all other nations were in darkness, worshipping wood and stone, ignorant of the true God, he was known to the Jews—he was worshipped by the Jews—he dwelt among the Jews. Yes, the Lord God of Hosts condescended to be called the Lord God of the Hebrews,—and he said to Moses, “I am the God of Abraham, the God of Isaac, and the God of Jacob; this is *my name*, and my memorial to all generations.” Are you ashamed to be the children of Abraham, Isaac, and Jacob? of Moses, David, and the Prophets? Don’t you know that the Lord Jesus, when in the flesh, was himself a Jew? that St. Matthew, Mark, Luke, John, St. Paul, Peter, James, Jude—all were Jews? St. Paul was a glorious Christian indeed, and what does he say? “I also am an Israelite, of the seed of Abraham.” (Rom. xi. 2.) And again, “Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the He-

brews." (Phil. iii. 5.) And hear how he speaks of the Jews: "My brethren, my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." (Rom. ix. 3—5.)

Is any boy beginning to feel proud of these distinctions, and to think himself better than others? Alas! your fathers, so highly favoured, so greatly blessed, fell from this state by sin. *They* had the book of God which promised them the great King Messiah the Deliverer; and when this Messiah came, they rejected him, and scorned him, and persecuted him, and put him to death. So the Lord was exceedingly angry with them, and cast them down from their excellency, and drove them out of the Holy City, and made them outcasts over the whole world, a scorn to the people of the earth—aye, such a scorn that *you* are *ashamed* to be called *Jews*, although that name was for many hundred years the fear and the envy of all people. You are sorely afflicted and smitten, poor children of Israel! your sins and

the sins of your fathers have provoked the Lord God to anger. You have crucified your Messiah, and his blood is upon your heads, to condemn and destroy you—but be comforted. Turn to him, believe in him, and his blood shall be upon your souls, to wash them, and purify them, and raise them to heaven. I could not help weeping over you, dear children, when I saw you—I wept for grief at what you are, in your afflicted state, and for joy at what you shall be when you shall believe in your own Messiah, Jesus Christ. I love you very much, and I should like to write letters to you if you would like to receive them, and tell you the beautiful histories of your nation, and the great blessings you may expect, if you be the true subjects of your heavenly King, Messiah, Jesus Christ. Shall I write letters to you?

I hope you will be obedient to your kind and generous friends, who are doing much for you. Love them, pray for them, and gladden their hearts, by shewing how you profit under their care. And now, my dear boys, may grace and peace from God the Father, and our Lord Jesus Christ, be shed upon your hearts by the influence of the Holy Spirit.—I am, your affectionate Friend,

CHARLOTTE ELIZABETH.

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## PROCEEDINGS OF THE LONDON SOCIETY.

### HOLLAND.

JOURNAL OF REV. J. WOLFF.

(Concluded from page 302.)

May 1.—I wrote the following letter to Mr. Meyer, the Jewish lawyer at Amsterdam.

Dear Sir,

You will excuse the liberty I take in addressing these lines to you; I detest the covert manner of the Jesuits, and therefore tell you with all openness and frankness, that the object of this letter is to obtain an audience with you, that I may have an opportunity of

speaking with you concerning the gospel of Jesus Christ, in whom alone I believe salvation is to be found. I am a missionary of the gospel, and have travelled through Palestine, Mesopotamia, and Persia, and should consider it a particular favour if you would allow me to speak with you concerning the Christian hope which is in me. The favour of your reply, would particularly oblige

Your humble servant,  
JOSEPH WOLFF.

*Answer.*

Mr. Meyer presents his respects to Mr. Joseph Wolff, and being neither a Christian, nor any wise prepared to converse about the gospel or belief, must decline any visit on that account.

May 1, 1827.

I received the following answer of his majesty, the king of Holland, in consequence of the application I made to him.

*Bruxelles, le 27 Avril, 1827.*

Monsieur,

Le Roi vient de me charger de vous faire connaître, en réponse a la pétition que vous lui avez adressé le 24 Avril, que sa Majesté vous remercie de votre offre de venir lui communiquer les détails de vos voyages et de votre mission : Mais qu'il n'est pas dans les usages de sa Majesté, ni de la famille royale d'accueillir des offres de ce genre, ni en general de recevoir des missionnaires Etrangers.

Recevez, Monsieur, l'assurance de ma parfaite consideration.

D. DELFRAT.

Chapelain de S. M. le Roi  
des Pays Bas.

My friends, Messieurs Jeans and Mackintosh, to whom I communicated the answer of his majesty, told me, that it was after all, well that I had written to the king, by which his majesty may see that I do nothing underhand in his empire. The answer shews that he was not displeased.

A very ancient tradition among the Spanish and Portuguese Jews, attes-

ted also by grave and celebrated Spanish authors and historians, informs us, that the Jews of the peninsula of Spain have been established in those countries from the most ancient time, even from the time of the destruction of the first temple of Jerusalem by Nebuchadnezzar, king of Babylon. They say, that this conqueror having led captive the tribes of Judah and Benjamin to Babylon, and dispersed them among all his kingdoms, caused a part of the family of David to be transported in Phœnician vessels to Spain, where they founded cities that bear to this day Hebrew names, and thus attest their origin, such as Toledo, (Hebrew תולדות), Maqueda,

Joppa, &c.; see Mariana's history of Spain, first book; Salome Ben Virga, Shebet Jehuda, Orobio de Castro, Comte de Limbourg, and letters from some Portuguese Jews to Voltaire. However this may be, the great antiquity of the Jewish nation in Spain is an incontestable fact. They have flourished there in all times, and in all sorts of situations; not only in wealth as in other countries, but as learned men, as Physicians, as Statesmen, &c.

The kings and clergy of Spain have in all times (long before the introduction of the Inquisition) laboured for the conversion of the Jews. And in all times, since the period the Visigoths reigned in Spain, there have been frequent conversions; and sometimes whole synagogues of Jews have turned to the Christian faith.

Among these converts, there were many whose sincerity could not be doubted, and who have given indubitable proofs of it, and who have also distinguished themselves by their writings in defence of the holy Christian religion, against the Jews, Mahomedans, or Heretics. Amongst such is the celebrated Paulus, of St. Maria, Bishop of Carthagera, who was baptized in 1390, after having been a distinguished rabbi. Converted Jews had much respect paid them; and enjoyed great privileges in these countries. According to an ancient law.



of the Goths, they were incorporated among the nobility from the moment they embraced the catholic faith; and it arises from this cause, that almost all the principal families in Spain and Portugal are the descendants of Jews. But of course this has also been the occasion of a multitude of false conversions, and of much hypocrisy, which has been in a great measure the cause of general decay in the church and state. From thence also arose the perpetual disputes between the old and new Christians, and from thence also sprung up the Inquisition, in the reign of Ferdinand and Isabella. The Jews were banished from Spain and Portugal, in the years 1492 to 1560. The greater part of them spread themselves in Africa, and the East. The most distinguished settled in Holland, some also in France, Denmark, and Hamburg, and afterwards in England, during the protectorship of Cromwell. I obtained this account from Da Costa.

Mr. Reichardt called on Mr. A. Nine Jews were present, among others a learned old Jew. Mr. Reichardt began to explain to them the way of salvation through Jesus of Nazareth at a considerable length. Mr. B., the old Jew, after this told Mr. Reichardt that he would recommend him to the Literary Society, called *Toaloth*, composed of sixty Jews, who meet at his house, in order that Mr. Reichardt might be allowed to give a lecture, and to lay his sentiments before that Society. I satisfied myself the next day by calling upon Mr. A., that Mr. Reichardt had made a favourable impression upon all of them; and they spoke with great affection of Mr. Reichardt.

*May 1.*—Hadasa, an old Jewess, requested a New Testament, which I gave her, and I saw her afterwards reading it.

Messrs. Hunt, Reichardt, and myself, met and conversed about missionary proceedings, especially among the Jews. My views were expressed thus:—

In the first instance, a missionary ought to examine himself whether he

has determined to go out and preach the gospel from motives merely philanthropic, that is, from seeing that the gospel contains the best moral doctrines, and wishing to communicate those doctrines to his fellow-creatures; or whether he has motives like Paul, i. e. the love of Christ constraining him. If he be actuated by motives of the first description only, let such a missionary be as zealous as possible, his zeal will soon be damped and extinguished as he meets with opposition, and he himself will be in danger of becoming an apostate, and embracing the religion of the nation to which he is sent to preach the gospel. A missionary of such description is, therefore, no missionary at all. But a missionary of the second description is the true one. Constrained by the love of Christ, he lies at the sinner's feet, and beseeches him not to plunge ignorantly into an awful eternity; he labours to convince him of his misery, and to shew him the only remedy, Christ Jesus the Lord, Christ Jesus the Saviour! A missionary ought further to examine himself, whether he proclaims to others what his own eyes have seen, and his own ears have heard of the word of life, or whether he be a mere disputer about an orthodox creed.

Secondly, A missionary must examine himself, whether he is sent merely by the Society which supports him, or whether he is sent by the Lord; and whether he would continue a missionary even if the Society which supports him were to be abolished, or were to withdraw its support from him; or whether his mouth would be stopped so soon as the Society should withdraw its support.

Thirdly, A missionary to the Jews must have tears for Zion, and must pity Zion, and be acquainted especially, with the character and prejudices of the Jews, and the ways of thinking which prevail among them, with their language, their habits, their actions, their gestures, and their mode of arguing.

Fourthly, The missionary, either to Jews or Gentiles, must try to bring every conversation to the point, that



is, to Christ; in the same manner as Christ made use of the water, which he desired the woman of Samaria to draw for him, to explain and illustrate *that* water which springs up to everlasting life.

Fifthly, The missionary must lay aside all stiffness, and distance, and moroseness of manners; he must be a Jew to the Jews, and a Greek to the Greeks, in all matters of minor importance.

Sixthly, Whilst a missionary ought to be in things of minor importance a Jew to the Jews, and Greek to the Greeks, he must make known his message distinctly and openly to Jew and to Gentile, and must not make use of jesuitical tricks, and creep into houses, and lead silly women captive. And a missionary will ever find, that the more open he is himself, the more open he will find the minds of others towards him; but on the contrary, if he makes friendship under false pretences, he may find the houses of some, open for a short time, and as long as they are not yet acquainted with his true object; but so soon as his true object is discovered, he will find shut against him the very same houses, where at first he met with a good reception. Thus his time will be spent in vain, and nothing done.

Now, more immediately, as regards the Jews. The orthodox Jews may be divided into the mystical Jews, and the Talmudical Jews. The mystical Jews are those who not only believe in the *Talmud*, but having diligently read the *Sohar*, give to the *ceremonial laws* a mystical interpretation, and refer many passages to the Messiah, and explain many passages as types of the Messiah. It will be well at times not to dispute with those mystical Jews, but merely to request them to state their views of the Messiah, and of the designs, the character, and nature of the Messiah, and then to shew them the coincidence of their expressions with those which are found in the gospel. Mystical Jews again, may be divided into two classes: first, the vain cabbalistical cavilling Jews, who make use of the Cabbala, only to shew their acuteness; and secondly,

those who really seek to obtain and enjoy communion with God, and to understand those things which belong to the future glories of the Messiah. The pursuits of the first description of cabbalistical Jews must be treated with contempt; the corruption of their heart should be exposed and Christ preached, and the futility of their cabbalistical dreams made manifest: both ought to be reproved for having these mystical views in the head, without trying to obtain a clean heart. And a missionary ought to speak with those Jews concerning the real intention and signification of sacrifice, and to shew them that the best Jewish writers are of opinion that sacrifices have a high and spiritual meaning.

Secondly, There are Talmudical Jews, who like the Scholastics of the Papists attend merely to the letter; and are often great enemies of the mystical Jews. Those Talmudical Jews are puffed up with a ridiculous pride, self-conceit, and vanity; they are fond of witty expressions, and unite acuteness with inconceivable absurdities in their manner of interpreting the sacred writ. Their godliness is gain in the strictest sense of the word, for those Talmudical Jews traverse countries for the sole purpose of being invited to the houses of rich men, at whose table they gratify the host by witty observations from the *Talmud* to get money. One frequently hears a rabbi boasting how much money he has gained in this manner; but such a rabbi ought to be reproved by the missionary, and a powerful appeal should be made to him. And whilst the missionary ought never to enter into a Talmudical discussion with the Jew, he may still give him hints that there are passages in the *Talmud*, which favour the Christian religion. But he must speak with Jew and Gentile of whatever sentiments they may be, of the internal evidence of the gospel of Christ.

Thirdly, There are infidels among the Jews of several kinds. First, those who deny every truth that is above human reason. Tell those simply, that they are more wretched,

and more blind, and more absurd, and more inconsiderate, and more foolish than even the most superstitious Jew can be; and preach to these infidels the great and good tidings, together with the judgments pronounced in the gospel. There are, secondly, learned, speculating infidels, who form a fantastical hypothesis, like the gentile philosophers in Germany, according to which every revealed truth which does not agree with their preconceived notions, is pronounced to be false. Shew to such men as these, the unphilosophical manner in which they reason. There are moreover other Jews who are disposed to embrace Christianity on account of the order which they see prevail in Christian society. Let us convince such a Jew, that he should not on this account only, seek to be a Christian; and that a Christian is a sinner, who is saved by the blood of Christ. Further, A missionary must speak freely and honestly to every Jew, and never attempt to defend the idolatrous practices, or tenets of any sect of Christians. He is bound to bear witness against every thing that departs from the simplicity of the gospel of Christ.

*May 2.*—Dear brother Reichardt, Lady Georgiana, and myself, left Amsterdam for Zyst, the Moravian settlement.

*May 5.*—I delivered a public discourse in the hall of the Moravians; and then Reichardt and myself made arrangements for a public meeting at Utrecht before the University; where it was arranged that Reichardt should give a statement concerning the Jews in Poland, Wallachia, and Transylvania; and myself concerning those of Asia, and Africa.

When in mount Lebanon, Mr. Lewis Way brought with him a Jew, whose name was Ruben Coster, born at Utrecht, and baptized at Edinburgh. I procured him a situation, as teacher in the house of Mr. Barker, at Aleppo; his father lives at Utrecht. I called upon him; I found his aged father, and his mother and brother; I told them that I had seen their son at Aleppo. The father, a venerable old

man, said, "My son went away from home without necessity for it; but he would go into the world, and I heard that he went to Sidon with lord Way; and an officer who came with lord Way to Palestine died, and before his death he gave a gold ring and a cross to my son." I saw by this account that Ruben Coster, instead of having proclaimed in his letters to his parents the gospel of Christ, wrote to them merely about earthly things. I told his father that his son had been baptized; at this he was overcome with sorrow and affliction, and tears stood in his eyes. I then informed him that I myself *was* a Jew, and that I now believed in Christ Jesus. I then went away, for the son began to be rude.

Professor van Oordt, a pious professor at Utrecht, promised to make arrangements for a public meeting on the 21st of May.

I should have mentioned before, that prior to our departure from Amsterdam, Lady Georgiana, Reichardt, and myself, were invited to drink tea with a Jewish family. We had present about sixteen Jews and Jewesses, and we preached the gospel to them. They paid the greatest attention to all that was said.

Reichardt and myself called on the archbishop of the Jansenists, who informed us that Leo XII. had regularly excommunicated them. In consequence of this, the poor Jansenists are now continually persecuted by the Jesuits.

*May 7.*—Reichardt and myself, having provided ourselves with tracts for the Jews, we left Zyst, where Lady Georgiana remained among the Moravians. We passed through Nimeguen and Cleves, and Reichardt and myself spoke to some travellers in the carriage about Christ.

*May 8.*—We arrived at Ruhrort, the birth-place of the Missionary Reichardt, and we went to the house of brother Reichardt. We called on Muller, the curate of that place, who is a very pious clergyman. I sent an express to Dusselthal to Count von der Recke, to learn whether my mother and sister were arrived from Munich according to my desire. I

received an answer, that my mother had arrived a week ago, and was anxiously looking out, and waiting for me. Count Wermer von der Recke, the brother of Count Adelbert von der Recke wrote to me, as his brother was at Berlin.

*May 9.*—Dear brother Reichardt and myself arrived at Dusselthal, the Institution of the excellent Count von der Recke. Mr. Bohrman, the tutor of the Institution, who had received my mother and sister into his house, told me that he must prepare my mother, lest she should be too much overcome. She was walking in the garden at the time, and she came towards me. As I approached her she exclaimed, "Art thou, my dear Sir?" I replied, "Call me not *Sir*, for I am your son!" My mother wept aloud, and embracing me, she exclaimed, "My dear son, my dear son, my dear son, I have borne you to-day, I have borne you to-day, I have borne you to-day again; My dear son, my dear son, I have borne you to-day, I have borne you to-day again." My sister, whom I knew not, for she was a child when I saw her last, stood behind my mother, and wept. I embraced her, and she exclaimed, "My dear brother, my dear brother!" All who were present wept. After my mother had collected herself a little, she related to me how much she had suffered upon my account from her own relations, and how kind Sir Brook Taylor, the British Ambassador at Munich, had been to her.

After this, Reichardt and myself prayed in the presence of my mother and sister, and gave thanks to the Lord, in that he had granted me to see my mother and my sister. My mother and sister during their stay at Dusselthal, ate nothing (for conscience sake) except bread and those things which are allowed to Jews to eat with Christians; and they even refused to eat with me. Mr. Bohrman brought to me pork to eat; I refused it, and said to my mother, that I would not eat pork, on her account. She was very much affected.

*May 10.*—I preached at Dussel-

thal in the chapel of the Jewish Institution of Count von der Recke, at the Count's request. My mother and sister, for the first time in their life, heard the Gospel preached: and my mother heard her son, and my sister heard her brother, preach that Jesus of Nazareth is the Messiah, and the Son of God! My text was: "But we preach Christ crucified." Both my mother and sister wept aloud, so that the whole congregation wept. My sister, a girl of extraordinary talent, as Reichardt and I found her to be, wished, after Reichardt and myself had conversed more with her, to be instructed further in the way of salvation. My sister, however, had doubts about the divinity of Jesus Christ; but she herself remarked, that the Lord might as well appear in a human body, as he did in the thorn-bush. My sister, I rejoice to say, is now preparing for baptism, under the direction of the pious Doctor Krummacher at Barmen.

My mother, my sister, the Rev. Mr. Schmidt, and the Rev. Mr. Fludner were invited to Lady Engels to drink tea. Count von der Recke was likewise present. I spoke of Christ until my mother opened her mouth, and said with all the marks of motherly affection, "My dear son, neither myself nor my daughter here, have rest any longer; I must dispute with you; you know that I have loved you more than my other children, for you are my first-born son. Remember, my first-born son: when you were a child, you were so ill in health, that the physicians gave you up; I put you under a tree, and cried to the Lord like Hagar for Ishmael. Now, if you are right in your belief, you make many people happy by your present exertions; if you are wrong, you make many miserable: and yourself also. What an awful sight would it be, if your shade condemned in hell, were hereafter to pass near my shade! what an awful sight for a mother, to see the shade of her son condemned in hell! Oh that I may be condemned instead of you!" After this preface she stated her objections. Simple hearted and unlearned as she



was, she made objections as good as those of the best philosophers in Germany; which I answered with equal readiness. This conversation with my mother was the most solemn hour of my life. After I had proclaimed from Scripture, and had proved to her that Jesus was the Son of God, I convinced her that the assertions of the rabbies were nothing but a series of untruths. Amongst other things I said, "Rabbi Moses Bar Nahman saith, that a Jew who turns Christian, must necessarily have been born in adultery!" My mother exclaimed, "This is certainly untrue; and my belief in the Talmud was shaken by it long ago." Lady Engels, Count von der Recke, and pastor Schmidt considered that evening as the most solemn, and most interesting evening they ever passed—to hear a mother arguing with her son, with all the tenderness of a mother, and her son preaching to his mother the way of salvation. She confessed that she could no longer hate Christ; but the thought of not being buried with Jews, made her shrink back from the idea of becoming a Christian.

Doctor de Valenti, formerly my fellow pupil at the Lyceum of Weimar, and then a professed atheist, is now a true Christian, and serves gratuitously the Institution at Dusselthal.

The Rev. Mr. Schmidt, who is the preacher to the proselytes at Dusselthal, was likewise my fellow pupil at Weimar, and he was brought out of the darkness of German Neology to the knowledge of Christ.

There are now twenty-seven Jewish proselytes at Dusselthal. On entering the Institution, every proselyte is obliged to learn a trade. I preached to them several times, and laid before them the blessings which will come unto them, if they are sincere believers in Jesus of Nazareth, and the curses that await them in case they are found to be hypocrites. The blessings are, that they shall enjoy even here, righteousness, peace, and joy in the Holy Spirit, and shall experience the joy which belongs to the communion of saints, and that they shall rejoice

in hope of the glory of God: and not only this; but that they shall also experience, that a Christian is able to glory in tribulation. But these shall be the curses, if they should be hypocrites. They shall curse the day in which they made a profession of Christ Jesus; they shall remember the days in which they lived in Jewish darkness, and desire them back; and they shall curse those benevolent Christians who have tried to bring them to the knowledge of the truth: they shall live in misery, and be despised of men, despised of the Lord, forsaken by men, forsaken by the Lord.

*May 16.*—Dear Reichardt accompanied my sister to Barmen, where she now receives instruction in the Christian religion. I cannot speak with sufficient gratitude of dear Reichardt; for his conversation made a most powerful impression, even upon my mother; and I should not be surprised, if the Lord finally convinced my mother by the humble instrumentality of Reichardt. I had an opportunity of speaking in an assembly of Christians at Barmen and at Elberfeld.

On my return from Elberfeld to Dusselthal, two students, a citizen of Elberfeld, a Popish priest, and an old woman sat with me in a coach. The two students talked in the most indecent manner. I said nothing until one of them remarked, "Even in the greatest pleasures, disgust is to be found." I then observed, "Ought we not therefore to seek pleasure with which no disgust is intermingled?"

*Student.* Where is this to be found?  
*Myself.* In Christ Jesus.

This was like a thunderbolt to all of them: the Popish priest, who had been quite dumb the whole time, now looked round as if he knew not what had happened: the old woman was the only one who seemed pleased with my observation. The students then began to curse all *pietists*, i. e. *saints*, and began to speak in favour of Popery; and the Roman Catholic priest then took part with those indecent divinity students of Berlin, though he had heard before this, their indecent

observations. He did this merely for their defence of Popery. The Popish priest asked me in the course of the coach discussion, what I thought about the Pope?

*Myself.* The Pope is antichrist!

The two students then observed, that there were many enthusiasts in the world, such as Tholuck, at Berlin, and the rascal Count von der Recke. And then one of them said, "In the East, one Wolff is going about, who is the greatest rascal upon the face of the earth; he makes a row in a place, and then runs away, and goes to another." I took the part of Tholuck, and of Count von der Recke, but did not take the part of Wolff. Finally I left the coach, and went back to Count von der Recke. The old woman was the only one who coincided with me. The Popish priest continually took the part of the nasty students, and even tried to enrage them against me. After this I went with my mother to Ruhrort, where I spoke before a public assembly in the Lutheran church. My mother was again present.

*May 19.*—I returned to Zyst to Lady Georgiana.

*May 21.*—I spoke before the University of Utrecht; all the professors, with ladies and gentlemen, and many Jews, were present. Reichardt, who accompanies my mother to Frankfort-on-the-Main, where he will have opportunities of speaking with the Jews, is prevented by this from accompanying me to Utrecht; and as there is a great alteration among my own relations and friends, he may be a blessing to many.

*May 22.*—I arrived again with Lady Georgiana at Amsterdam.

*May 25.*—I spoke in the *Athenæum illustre*, in the presence of all the professors, magistrates, and about seventy Jews. The professors, especially the celebrated Professor Wilmet, expressed their thanks. I proclaimed Christ crucified boldly before philosophers, Socinians, and Jews, Blessed be the name of the Lord! The evening we spent with Dr. Mackintosh, his wife, the Rev. Mr. Jeans, and Mr.

Melvil's family. All these ladies and gentlemen were exceedingly kind to us during our stay at Amsterdam. Both Dr. Mackintosh and Mr. Jeans felt an interest in our cause, and Dr. Mackintosh has laboured already for several years, in promoting the education of the Jews. I distributed above 900 tracts among the Jews at Amsterdam and Utrecht.

*May 26.*—We left Amsterdam, and arrived in London on the 27th of May.



## MEDITERRANEAN.

WE have the pleasure to insert the following communication from a Christian friend who visited the shores of the Mediterranean last year:—

*July 22, 1826.*—Understanding from the *maitre d'hôtel*, that there were many Jews settled at V., I went to the synagogue and walked up and down under the arcade, until the service commenced at about eight P. M. In about ten minutes I was accosted by an elderly decent man, who asked me if I wished to visit the "Scuola," and offered to conduct me. He accordingly brought me to a large airy synagogue in the attic of the house. It looked clean and fit for divine worship, much differing, in that particular, from the synagogue at —, though far from splendid, like that at ———. The service did not commence for nearly fifteen minutes, during which time we had a conversation as to the nature of their service, their books, their schools for children, and their numbers in that neighbourhood. Their public service consisted in preaching a sermon on the sabbath at mid-day in German, in that synagogue where I was; one in Italian at the other; in reading from the Pentateuch most usually, but sometimes from the Prophets and the Psalms; and in praying from a liturgy, like that in use at — and Gibraltar.

I was much surprised at my con-

ductor denying David to be one of the prophets, although he mentioned Esdras as such, and allowed Daniel to be one, for I purposely put the question. I named Isaiah and Ezekiel, and he assented. I did not at the moment recollect any text from the Psalms directly prophetic, that did not refer to our blessed Lord, which of course he would have denied, and therefore I said that David had prophesied of the restoration of Israel, and the calling of the Gentiles to the worship of the true God, which he admitted. I told him my own belief of the future return of the Jews to Palestine, and of their living there under Messiah Ben David, to which also he agreed at first, but then again hesitated, saying, "How is that possible?" I answered, that God could do great wonders when he pleased, and that after the passage of the Red Sea, an Israelite should never doubt the power of God. He assented, sincerely, as I am well persuaded, for he did not appear at all of an infidel stamp, like many of his brethren whom I have met with on the Continent. He advanced, however, a very popular heresy, that the Gentiles as well as the Jews, would be judged by their own laws, and acquitted or condemned accordingly; to which I at once gave my denial; upon this he began the usual objection as to what was to be the fate of infants and Pagans, who never heard of God. I replied that I did not know, nor pretend to know, how the Almighty might deal with such persons, but that all who had the gift of reason were condemned, if they did not believe in the one true God; and that the punishment denounced against idolatry in general, and the nations of Canaan in particular, was a clear proof of this. He said he did not object to that, but thought Pagans living up to the light they had, might be saved. Upon this I pulled out my watch, saying, "You see this, and know some one has made it, that it did not make itself, nor owe its form to any thing not possessed of life and sense; in the same way may any person know that idols, the work of men's

hands, mere wood and stone, could never make a world, nor the sun or moon, and therefore every person not believing in an almighty Maker, who is God, is justly condemned." He then turned the conversation to the decay of trade, and the privation the Jews were suffering in their commerce in the North of Italy; to which I only replied, that commercial privations were common in England as well as in Italy, and asked him whether he had heard of an asylum for his nation upon an island in the Mississippi? He said, he had. I asked him the number of Jews at ——. He said, 1000, and 2500 at —, and something more at M—. There were two synagogues and one public school for Jewish children, besides some private ones, at ——. The boys in the synagogue were decently clad, but very irreverent in their behaviour; and the whole congregation, which might be about 200 in number, had a more respectable appearance than even at ——. They shewed me their prayer-book in Italian and Hebrew, printed at Vienna, and during the service asked me to read a line of the Hebrew, but, as usual, did not require me to explain it.

It is most melancholy to behold every where the same levity and inattention among the Jews, in their public religious duties. In general it is any thing but prayer, or the appearance of it; but perhaps were they to turn censors upon many of our public places of worship, they would hardly be led to form a better opinion of us; so it is better to be charitable, and for all of us to pray more for the spirit of prayer. The public service lasted about twenty or twenty-five minutes. Previous to its close, my friend told me, that a lamp which was removing at that time from the synagogue, was going to be renewed, as it was kept constantly burning *for the dead*; and soon after it was brought back to its place, near the reading-desk, or pulpit, newly trimmed. He observed that that service closed the sabbath. So we rose and retired, he very politely conducting me down the long range of stairs, and I expressing my



hope that I should have the pleasure of seeing him there on a future day. God grant me an open door for introducing the grand doctrine, "No atonement for sin but through the blood of Jesus."

*July 29.*—Understanding that the synagogue would be open at eight o'clock, I went thither yesterday evening, but found the service just concluded, the hour of service being earlier than in the preceding week. I saw the Jew who last Saturday had conversed with me, and told him I should attend the next Saturday at morning service. Accordingly, I went between eight and nine, and found the service begun. The rabbi was reading Leviticus, and about 300 very respectable, well-dressed Jews were assembled. The congregation was much more attentive than any I had before seen in a synagogue. When the reading of the law was ended, another rabbi, the chief, dressed in robes, like those we see in Picart, gave the benediction, upon which the fathers of the several families laid their hands upon the heads of their children; and it was both melancholy and affecting, to see here and there, groups of children and children's children thus embraced. One could not but consider, that they were estranged from that Parent, who would have gathered them together as a hen gathereth her brood under her wings, but they would not;—that they were strayed from that Shepherd who would have borne the lambs in his bosom, and gently led those who are with young. I asked my friend, who kindly gave me a part of his seat and the perusal of his Hebrew Pentateuch, whether the rabbi was a priest? He said not, and that the priests were limited to the family of Aaron. I asked if the rabbi was of the tribe of Levi. He replied, No. The inference I made was, that none of the tribe of Levi were present, or known to be so, otherwise they should have officiated. It was therefore a congregation, without any priest authorized by the Levitical law. The next part of the service was, reading the history of the entrance of the Israelites into the land of Canaan, after passing the Jordan;

and the Jew observed, that the commemoration of that event was celebrated that day. Afterwards a chapter was read from Jeremiah, and a prayer made for the Emperor of Austria and the Royal Family, by the chief rabbi. The Sacred Scriptures, written on a roll of parchment, were then taken from the ark and unfolded, and a few verses read, as described by St. Luke; and they were again replaced in the ark, and the service ended with prayer and the rabbi's benediction, as before. An elderly gentleman, sitting before me, addressed me in German, but telling him I was an Englishman, he asked me in Italian, if the service was to my satisfaction. I was glad upon that occasion that I had it in my power to assent. The law and the prophets were both read, not those parts indeed, which I most desired, but still it was a reasonable service, the meaning of which, however, seemed unfortunately hidden from those who heard it; not merely because it was in Hebrew, which, although most had Hebrew Pentateuchs, and read with the rabbi, very few could interpret; but because the veil was upon the heart, as it was over their heads, for at that time they all wore a white scarf with a blue border, as at Gibraltar. I do not despair of having an opportunity of explaining this to them at a future time, with God's assistance. I shall try to make myself personally known to them by frequenting the synagogue, and then, perhaps, a regular explanation after the service may be listened to; at present I am sure it would not. Among the congregation were two Austrian grenadiers, one of whom was employed in common with a few others, in unfolding and folding up the parchment scroll. They were Jews, and were very attentive during the service.

*Aug. 14.*—The day before yesterday, being Saturday, I went to the synagogue at morning service. The Saturday preceding I was indisposed through the intense heat of the weather, (the thermometer in shade out of doors, at about six feet from the ground, rising from ninety to ninety-

three, Fahrenheit,) and I was unable to attend the synagogue. On entering, the old gentleman, who before had given me a part of his seat, came over to me, and shewing me the usual place, I sat down. The service was as before: only a chapter of Isaiah was read, instead of Jeremiah. My guide observed, that it was a strict fast that week, and a period of humiliation, in which they did not even shave the beard, in commemoration of the destruction of the temple. I asked, which temple? He said, the first, by the Romans. This I did not understand, and observed that the first was destroyed by the Assyrians, under Nebuchadnezzar. He replied, "That under the Maccabees." I did not explain to him that this was done by Antiochus, so far as it went, for I perceived he did not know the history of his nation, and this was not a fit time to enter into explanation. There was on this day more than usual levity. I saw many laughing during the service. Their fathers did not so at Sinai. I thought, Surely they serve a strange god; or, if not, they are surely strange children. But again I applied the test to my own countrymen, as before; "Surely the Gospel is not the word of God, or if it be, we are not Christians;" and I closed the balance between us in sorrow, and in prayer for better times to both of us. The heat of the synagogue was so great, that one poor man fainted. When the service was ended, I asked the old man, where was the Jewish school for their youth. He showed me the house in the Ghetto, but said it was then shut. I told him, I wished much to visit it on Monday. He said, he believed it would be open at mid-day, and he promised to wait upon me then, and at all times. I thanked him sincerely, as he deserved, but told him not to take that trouble, as knowing the house, I could easily ask permission to see it. So we parted.

On going to the school, a master came out and greeted me as one whom he had seen before, though I did not recollect his person at the synagogue. I begged permission to see the school; accordingly, he introduced me to two

small apartments, with eight or ten boys in each, with Hebrew Pentateuchs on the table before them. He then requested me to enter another room, in which one of the rabbins presided, dressed in his cap and purple robe, as I had seen him at the synagogue. He too received me most politely, as one he recognized. I apologized for my interruption, as I saw he was engaged with a class of seven or eight grown up youths, and I told him that I took an interest in seeing their plan of education. He shewed me his quarto Pentateuch with Rabbinical notes, which was printed at Pisa. I asked whether the class translated. He replied, certainly; and that they used Diodati's version, as being the best of the Italian. He then showed me a folio copy of Diodati, and asked if I was an Englishman. He said an English lord had read Hebrew with him at Venice, and that the English were fond of learned languages. I asked if he had been at ———. He replied, "for four years." I told him I had been there formerly, upon which he enquired the names of the merchants with whom I was acquainted, and I mentioned a few. I observed that the English had a good translation of the Hebrew Scriptures. He said we excelled in all our translations, which I considered a compliment. I again apologized, and said, I would trespass for the present no further. He answered, he should be glad to see me at his own house. I assured him, it would give me great pleasure, and took his address; which with God's permission I shall avail myself of very shortly. I have been greatly pleased and thankful to God for this day's reception. It proves the advantage of circumspection. Had I opened my views at random in the synagogue, I most probably should have failed altogether in gaining so promising an introduction, as I regard this to be. I shall have, I trust, a fair opportunity of conferring with this rabbi, and I hope when God gives the opportunity, that he will also give me a mouth to speak plainly, boldly, and fervently in his cause, as I ought to speak.

Aug. 17.—Yesterday evening I went to the school at six, about the time of closing, in order to see the rabbi, as I had not been able to find his lodgings. It was closed for the evening, for it had been shut at five. This evening I went at a little after five to the Rabbi's lodgings, and found him at home. He received me very kindly and made me sit down. A Hebrew Bible lay before him. I took it up and turned it over. It was a beautiful Amsterdam thick octavo, with points, and a preface by Leusden. I told him that was a book I had a great desire to read in the original, and that I had committed the Hebrew Grammar verbs to memory, and read a few of the Psalms with Bythner's *Lyra Prophetica*, without the help of a master. The Rabbi had not heard of this book, though he knew Pagnini's excellent work, and had seen Buxtorf's *Lexicon*. He used, however, himself another *Lexicon*, in Hebrew, French, and Italian, and the Hebrew Grammar, by Romanalli, in Italian; and he recommended also that of Callimani in Italian, as plain and easy. That is what I myself used. He wished to see Bythner, but I told him my books were not with me. He said he was almost entirely without books himself. I opened the Psalms, and read the beginning of the first Psalm, and translated it and conjugated the verbs, giving the roots, &c. He heard me with great kindness, and observed, that in three weeks I might be able to translate through the Bible, with close attention, but that the reading was a difficult matter, particularly in books printed without the points. I told him I should be most happy to have his assistance, were I to remain at —, but I purposed very soon to leave it. I then enquired whether he had heard of the translation of the Talmud of Babylon, and that of Jerusalem, into French, by learned rabbies and Christians conjointly at Warsaw. He said he had not; and was surprised at it; and he asked my authority. I said it was mentioned in the *Revue Encyclopedique* of Paris, in the number for last May. He ob-

served, that he would write to — about it to-morrow, but that the work was very voluminous and difficult, being a mixture of three languages, or dialects, the Hebrew, Chaldaic, and another, which he did not name. I told him the ablest scholars would be employed in it, both Jewish and Christian, and I thought it would succeed; and that it might throw light upon many prophecies, and in particular as to the coming of the Messiah. He shook his head, and said that the prophecies were scarcely, if at all, to be understood. I replied, as to the coming of the Messiah, that I myself believed as he did, that Messiah *was to come*: but I also believed he had already appeared in the world. He said, he differed from me in that; and that others differed from us both. That there were many opinions, and each, of course, thought his own right. That it was fair and reasonable to allow and respect the right of private judgment, and that the liberty he used himself, he gave to others: that *he* did not think the Messiah come, and for this reason—that when the Messiah came, all nations, according to prophecy, would acknowledge and obey the One True God; that God would be One, and his name One—(here he quoted both the Hebrew and Italian version,)—and that his kingdom would be a kingdom of peace. “Now, what peace has your Messiah (added he) given to the world? Christians are always at war!” I answered, that he was judging too hastily as to the effects of Messiah's kingdom,—that its tendency went entirely to promote the object he mentioned, but the full time had not yet come. But that there was a sense in which Messiah's kingdom was a kingdom of peace to every real Christian, an internal spiritual peace. “This internal spiritual peace (said he) I do not at all comprehend; what do you mean by spiritual peace?” I replied, that it included many things; among others, the removal and pardon of sin. “Then (said he) there is no removal of sin, for sin still exists, and there is as much sin among Christians, as among other people; and as for



peace on account of sin pardoned, all have the same, when they are forgiven." I replied that this was quite true, *when they are forgiven*; but that a victim was required for a peace offering. "No, (said he) there is not." This surprised me a little, and I observed that there was need of an atonement. "Not at all (said he); there are many opinions about that, six hundred perhaps, about the point of forgiveness of sins. I respect them in all who are sincere, but I do not believe them. Christians speak of the 'Son of God,' and 'mother of God,' in terms that shock me. God is infinitely above all his creatures." I replied that 'mother of God' was certainly an improper term, and that I condemned it as much as he could; as being contrary to the second commandment of the law. So far we had advanced, when a woman of very decent appearance entered the room with a little boy, and addressing the rabbi upon some private matter, I thought it better to retire. He promised to visit me on the following Saturday.

*Aug. 26.*—The rabbi having failed to call upon me last Saturday, as he had promised, I went to the synagogue to morning service. As usual, the elderly Jew offered me his seat, and I remained during the service. The rabbi officiated in the more solemn parts, and a child that could not be more than nine years old, read a part of Leviticus; this had an unbecoming appearance, though he seemed to read or chant with great propriety; but I had to witness a far greater indecorum, in seeing a play-bill handed about during the time of prayer. On retiring, the rabbi did not notice me, so that I apprehended he did not wish for any further conversation; however, as I was shortly to leave the place, I determined to pay him a parting visit in the following week.

*Aug. 31.*—This evening, about five, I went to pay the rabbi my intended visit, choosing the time when he had just concluded his school business. He was at home, and received me with great cordiality. He apologized that a press of business and visits of friends, had not left him time for call-

ing upon me, as he promised. On sitting down, and inquiring how he was, he gave me to understand, that his state of health was far from good; and he complained of pain in the pit of the stomach and indigestion. This afforded me an opportunity of examining his case more particularly, which I did, giving him my opinion of the nature of the disease, its cause, and the proper remedies and regimen he should use; for which little attention he seemed very grateful. I then took a pen and wrote the name of the review, "*Revue Encyclopedique*," the subject of our last conversation. He then brought me to a press, in the wall, which he opened, and took out a Hebrew and Latin Lexicon to shew me. It was written by a Jew, who called himself "*David de Pomis*, of the Pomarian family that Titus brought with him captive to Rome, after the destruction of Jerusalem, Doctor of Medicine." I observed that some centuries ago, the Arabs and Jews were in the highest repute as physicians, to which he replied, that his uncle and cousin were both of that profession. Upon this I inquired, if he thought the genealogies could still be traced in Jewish families? He answered, Certainly; and that the tribes of Judah and Benjamin, who were for the most part those led captive, had their genealogies perfect to the destruction of the Holy City, and of course brought the knowledge of the families with them,—that the Jews knew each other's families, and that of Jesus, as well as others. I then asked him how he reconciled the difference in the genealogies given by Ezra, as compared with those in the Chronicles. This was one of the points which we had ourselves to explain at Gibraltar, when defending the genealogies in St. Matthew and St. Luke; and I wished to have his judgment upon a similar difficulty in the Old Testament. He said, that he knew the lines differed in some particulars, but that it was not unusual, when the line of a family was perfectly known, and publicly recorded, when any reference was made to that line, to omit three or four intermediate successors, and pass to the more

remarkable successor from the more remarkable progenitor. I allowed his explanation to be fair and satisfactory. I then remarked, that he had made on the preceding evening, a declaration that surprized me much, as coming from one of his own nation—"That sacrifices were not necessary for the pardon of sin,"—for the law does not allow of the pardon of sins, without the shedding of blood, though it will not accept even that in the case of some sins; as for instance, murder. "No," (he replied) not when they are impossible. God does not refuse pardon to the poor when he cannot pay the price of a holocaust. He pardons in his clemency."—"But not without a sacrifice (I replied), and that sacrifice has been offered up—the Messiah."—"You think so I know (he answered), but human sacrifice is an abomination to God."—"But observe (said I), how Abraham offered up Isaac as a human sacrifice, at the command of God."—"But then (said he), God countermanded that sacrifice, and it was done in representation only—in a figure."—"Exactly so (I replied) but in representation of a Messiah to suffer in our place. I am quite willing, with you, to believe God infinitely merciful, but you must allow him to be infinitely just also, and as a righteous Governor of the universe, it concerns him to maintain the credit of his laws, by enforcing a penalty for the breach of them. And recollect again, that there has been sacrifice ever since the beginning of the world. Abel offered sacrifice."—"Yes, no doubt (said the Rabbi), sacrifices were ordained by God, to keep man in mind of the penalty that awaited him as a sinner, by seeing a representative suffer in his place, and we should have sacrifices at present, but that the law does not allow any to be offered but at Jerusalem."—"And that penalty (said I) has been paid in the person of the Messiah. You recollect in the fortieth Psalm, Sacrifice and burnt-offering thou wouldst not, but a body thou hast prepared?"—"Let us see," said the rabbi. He then took up the Hebrew Bible, and read the Hebrew first, and then said

in Italian, "*Sacrifice, &c.—but mine car thou hast pierced.* There is no mention made of a body there."—"You are very right, (I said) I quoted from the Septuagint. There is no mention of a body, in the English version of the Psalms.—I forgot, but let us turn to the fifty-third of Isaiah—He was wounded for our transgressions, &c."—"But that does not mean that he was made a sacrifice, (said the rabbi, reading the seventh verse) he was oppressed—he was visited with sickness—that does not mean that he was put to death. Besides, it speaks of that which was past, and cannot therefore be a prophecy of what was to come."—"But you know very well (said I,) that the past in Hebrew is frequently put for the future."—"Seldom (said he), and never in a narrative."—"Well then (said I), let us read the tenth verse—When thou shalt make his soul an offering for sin—this is future."

By this time it was growing dark, and the rabbi had to attend the service at sun-set in the synagogue. I told him I had paid him a parting visit, and thanking him most sincerely for his kindness, and assuring him of the ardent desire I felt that he should be brought to agree with me in the important subject of our conversation, I begged him to accept my best wishes for his happiness. He was equally forward to wish me well in return. I pray most fervently it may please the Lord, by the Spirit of his grace, to open his mind to receive the truth in humility and sincerity; for plant and water who may, it is only God that *can* give the increase. The last of all human appeals in earthly contests, the appeal to heaven, is the first we should make, when we have to engage in spiritual warfare; and to God, and the glory of his name, I commit the issue of the feeble and unworthy efforts he has allowed me to make, or may hereafter vouchsafe to me, in spreading the knowledge of the great Christian verity, "that no other name is given under heaven, by which we can be saved, but the NAME OF JESUS."

## PRUSSIA.

EXTRACTS OF A LETTER FROM THE  
REV. PROFESSOR THOLUCK.

WE present the following extracts of a letter from the Rev. Professor Tholuck, dated Halle, the 10th May last:—

Our missionaries continue to prosper; I shall in a short time communicate some further extracts from their journals. We think of a new plan of employing them. We are not sure whether it might not be safer, to let them stay in one place till they have collected a small congregation of proselytes, or at least of candidates for baptism. They have not any of them received ordination yet; every candidate for the ministry is obliged to go through a rigorous theological examination before he is admitted. I am happy, however, to say, that our government has proved so favourably disposed to our cause, that they have given permission for the ordination of one of them without a formal examination, expressly on account of his laudable and blessed exertions among the children of Israel. He is expected in a short time at Berlin, to be ordained; and we hope that then a general meeting will take place.

What now principally occupies the attention of the Berlin friends of the cause, is the establishment of a permanent provision for a minister of the proselytes. During my last stay in Berlin, I observed that this would be the most effectual means of serving our cause. Should other sources fail, I would earnestly request your Committee to support this plan.

The proselytes continue to assemble, but the number is generally very small, they all say that they want a minister and a man of talent as their head. I have had meetings with them three times, at which about fifteen were present. The young man in whose rooms they assemble is the one, whose remarkable awakening I described to you in my letters of 1825, who arose from his deep slumber with so powerful an impression of his sins, as to fall

almost into despair. He walks steadfastly. Two more of those, whom I have mentioned in former letters, have left Berlin, and have been employed as teachers in classical schools. Of one of them I formerly mentioned, that he was instructing a number of Jewish boys in Christianity. His faith went through severe trials, and his heart has been astray for a little while. But I understand he is now again full of warm attachment to the Saviour. After having spent some time in a truly pious family as tutor, he has now been appointed teacher in a very respectable classical school. I have received a pleasing account of another, who got an appointment three years ago in an establishment for the education of schoolmasters. He was accused of Mysticism, which in our country is a cant term for vitality in religion, and was on the point of losing his place, but God in his mercy has turned aside this misfortune from him, and he is established in his situation. Another young man, whom I formerly mentioned as frequenting the classical school, has been admitted to the university, and pursues the study of divinity.

## PRUSSIAN POLAND.

## JOURNAL OF THE REV. J. G. BERGFELDT.

(Concluded from page 226.)

*March 21, 1827.*—We left Königsburg, and remained for the night in Friedland.

*March 22.*—We left Friedland and arrived in the evening at Augerburg, and on the next day at Oletzko. I was unwell this latter part of the journey.

*March 30.*—We left Oletzko where I had stayed to recruit my health, which, during the last week, had suffered severely. Our stay was, however, blessed to the strengthening of our missionary friends in that place; and we had an opportunity to speak to several Jews. One of them, being pressed with the liiid of Isaiah, and



not able to evade the argument deduced from it, said, "Would to God, Isaiah had never written this chapter." In the evening we arrived at Ratski.

*March 31.*—Our lodging is now with a Jew, and we have opportunity to preach to them from morning to night. In fact, we live as part of the family, and eat and drink with them at dinner and at supper. At dinner a whole congregation was got together, and at supper there were at least thirty. After supper they honoured us so far as to send for the Vorsinger, and for one to sing the bass, and then they began to chaunt their prayers after their manner. This they usually do when a great rabbi honours them with a visit. When the sabbath was over, we continued arguing till ten o'clock. In this way more than fifty of them heard the Gospel in the most friendly manner, and the females seemed very much pleased with us.

*April 1.*—Our visits from Jews continued, and the rabbi expressed a wish to converse with us. I did not like to leave home under such circumstances; but some English colonists in the neighbourhood, who had not seen a Protestant minister for years, much less one who spoke English, had requested me to come to them, and therefore I thought it but right to give them a call, leaving Mr. Goldenburg at home to converse with the Jews. I therefore went in the afternoon, and visited three families of them at different places. Mr. B. offering his two children, twins, three years and a month old, for baptism, I baptized them according to the rites of the Church of England. During my absence Mr. G. went to the rabbi, who received him very kindly, and they conversed together on some passages of the Old Testament respecting the Messiah. In the course of their conversation the rabbi confessed, in the presence of several other Jews, that he was not so well versed in the Bible as Mr. G. From thence he went to the synagogue, where a crowd of Jews were met together. As soon as he entered, they all left their books and pressed near him, expecting he

would preach to them; but this he did not think advisable. He spoke, however, with some of them. In the evening his room was again filled: and they disputed very calmly, and listened attentively to the words of life.

*April 2.*—The Vorsinger and several other Jews came to us this morning, and as usual, we endeavoured to profit them by our conversation. How many of the great number who heard the Gospel here, and seemed to receive it with meekness, may really find it a blessing to them, the Lord alone knows! We have sown the seed, and must leave it to the Lord to give the increase. We left R. for Szezucim. On the road we had opportunity to speak to some Jews at the inn, but I am afraid they derived but little benefit: They were ignorantly devoted to the nonsense of the Talmud, and preferred it greatly to the Bible, saying that the latter could be of no use without the former, but must rather do harm.

*April 3.*—We arrived at Szezucim, and intended to have staid the day, but there seemed little hope of getting hearers from the Jews, as they were all busily employed in preparing for the approaching Passover. With some, however, we spoke, and two of them appeared very sensible and well taught. They allowed what the generality of Jews in this country do not, that the Bible is not only superior to any human commentary on it, but also, that by explaining it properly, according to the grammar, we may fix the true sense of any passage. Most of the Jews in this country tell us, according to the Talmud, that a passage may have seventy different meanings, and therefore we must hear what the rabbies say of it. I asked the most intelligent of these Jews, what their rabbi said of the Messiah? The answer was, "He knows as little about it as we do." They all expect his coming, but when and how he is to come, they do not know. I showed him that we may certainly know it from the Word of God, which was given us for the very purpose, to give us an assurance in our faith and hope.

We passed on for Somca, where we arrived the same evening.

*April 4.*—Only two Jews visited us to converse about religion. One of them was an infidel of the very worst kind; and we were obliged to speak to him very seriously, as he made a mock even of Moses. Being an inn-keeper, he said, that if Moses came to him for a lodging, he must pay him as well as we. He came to us several times, and was very importunate to get a New Testament gratis; but, that we refused, and he was not inclined to give money. The other was a young man who seemed willing to hear and learn the truth. We reasoned with him out of the prophets, and afterwards he bought a New Testament. He promised to bring some other young men, but none came.

*April 5.*—As there seemed no probability that we should have any visits from the Jews in the places we had to pass on the road, as they were all engaged in preparing for the Passover, we proceeded straight on to Warsaw, and, under the Lord's blessing, arrived there in the evening, and were rejoiced to find all our brethren well.



## NETHERLANDS.



### LETTERS FROM MR. J. STOCKFELD.

WE continue our narrative of the proceedings of the missionary, Mr. Stockfeld, by the following extracts from four letters, written by him at different dates, to the Secretaries of the London Society:—

*Horstgen, near Rheinberg,  
Feb. 14, 1827.*

I have at present but little to tell you about the Jews in my sphere of labour. Since I wrote to you last, I have visited them in some of the neighbouring towns, and have been once to Crefeld, and twice to Cologne. I have in faith sown the good seed of the Word of God, and when the Lord is pleased graciously to send the early

and the latter rain, and to give increase, then will the fruit appear. The Lord has, according to the riches of his grace, blessed my ministry to a few Christians, and has given me some seals of my ministry, who, like many other true Christians within my sphere of labour, take much interest in the spiritual welfare of the Jews.

I intend this week to go again to Cologne, where I hope to stay some time.

*Nimeguen, April 14.*

Though I wrote to you in August last, that I meant to remain at Horstgen till the winter was over, yet I have in fact, been much away, in visiting the Jews, and doing what I could for the promotion of the Lord's kingdom amongst them. Since August I have travelled three times to Cologne, from whence I arrived here about a week since; and I intend in a few days to set out again to visit the Jews at Cleves, Goch, Calcar, and other places, till I again come round to Cologne; from whence I then mean to pass on to Neuwied, to see the Rev. Mr. Treschow, and confer with him about the mission.

*Guilick, May 9:*

My labour among the Jews requires much patience. I see in general little or no change among them, but find things at one visit nearly the same as at another. On my last tour from Nimeguen to Cologne, I visited many in their houses, at different places, and preached the Word of God to them. I have done this repeatedly to the same persons, without in general seeing any fruit. A Jewish school-master, of whom I wrote in a former letter that he seemed convinced that Jesus is the true Messiah, and who asked me for some copies of the Prophets, to read with the children of his school, seems to come nearer than any. When I first became acquainted with him, he had no idea of *sin* and the *justification* of a sinner, but he seems now to know something of these important matters. I visited him about the end of April, and had a long con-

versation with him in the presence of his wife and children; and I found the copies of the Prophets which I sent him, in his school, among the other school-books. He visited me the same day in the inn, and I had again a long conversation with him. When he went away, he expressed a wish that I might soon return, and promised, without being asked, that if possible he would do something among the Jews, to prepare the way before me.

*Nimeguen, July 12.*

I am very anxious for an answer to my letter about the German translation of the tract called "The City of Refuge." It is a very useful tract, and has been printed and published by the Barmen Tract Society; it is so valuable, that I trust the Committee will not object to the expense of providing for me 6000 copies of this excellent tract from thence.

The health of our dear friend, Mr. Graf, I rejoice to say, is much better than it was when he arrived here. You know from his last letter, the places where we visited the Jews together upon his arrival. We have since that visited the Jews at Mulheim, near the Ruhr, but nothing of importance has yet been done. We went from Mulheim to Cologne; from whence, after Pentecost, I made two little journies, and visited the Jews in some places near Coblenz, and near the Rhine, but found little encouragement: they seemed lost in indifference and infidelity. But I have, notwithstanding, sown the good seed of the Word of God amongst some of them. After this, Mr. Graf and I visited the Jews at Frechen, where I had not been for a long time, on account of the difficulties I had experienced on my former visit. I regret to say, we found every thing still in the same state among them. We left Cologne together last week, and arrived here yesterday.

## DOMESTIC.

### CONVERSION AND BAPTISM OF THE JEWISH RABBI AT BEDFORD.

THE following extract from a letter, recently received from the Rev. T. S. Grimshawe, communicates the pleasing intelligence of the conversion and baptism of the Jewish rabbi at Bedford.

*Biddenham, near Bedford,  
July 27, 1827.*

My dear Sir,

It has pleased God to give us a pleasing token of his divine blessing on our labours of love, in behalf of outcast Israel, in the conversion of the Jewish rabbi of Bedford to the faith of Christ. Some few years ago his conscience seems to have been roused, and Mr. H——, a most respectable dissenting minister of that town, mentioned various facts, tending to excite a hope that he was enquiring after the truth. A visible declension afterwards took place, and his impressions appeared to have vanished away. He, however, who is able to revive the work of his own hands, again called forth a renewed spirit of enquiry, and this young man, whose name is Joseph, was induced to call frequently on the Rev. Mr. T——, who must be well known to you, and the final result of these interviews, and of the discussions that accompanied them, is that he yesterday professed his belief in Christ as the promised Messiah, and the only name by whom either Jew or Gentile can be saved, not but that on some few points he is anxious to become more fully satisfied, but his faith in the Son of God is not shaken or affected by them.

### ANNIVERSARY OF AUXILIARY SOCIETIES, &c.

DURING the month of July, several counties were visited by a deputation from the London So-



ciety for promoting Christianity among the Jews, consisting of the Rev. Robt. Shaw, A. M. Vicar of Kilkenny, Rev. A. M'Caul, A. B. Missionary to the Jews in Poland, and Rev. J. B. Cartwright, A. M. Junior Secretary of the Society.

### *Staffordshire.*

It had been arranged that the Rev. R. Shaw should preach at *Newcastle-under-Lyme*, on Sunday, July 8th, on his way to *Sheffield*, but he was prevented from arriving there by severe and sudden indisposition. Sermons were however preached, in the morning by the Rev. Clement Leigh, *Rector*, and in the afternoon, by the Rev. W. B. Russell, *Curate*. Collections, £26. 5s.

### *Yorkshire.*

Rev. Messrs. M'Caul and Cartwright arrived at *Sheffield* on the 6th July, and the same evening attended a meeting in the School-Room, *Sharrow Moor, near Sheffield*, where a small company of persons, chiefly of the poorer class, were met together. The Rev. Thos. Sutton, *Vicar* of *Sheffield*, took the Chair, and explained the object of the meeting in an introductory address. He was followed by the Rev. J. B. Cartwright, Rowland Hodgson, Esq., Rev. A. M'Caul, and Rev. W. H. Vale. Collection, £2. 18s.

On Sunday, the 8th, sermons were preached by the Rev. A. M'Caul, in the morning, at St. James's Church, *Sheffield*, (Rev. Thos. Best, *Minister*). Collection, £10. 12s. In the afternoon, at *Dronfield*, (Rev. W. Spenser, *Vicar*) without collection; and in the evening, at *Chesterfield*, (Rev.

Thos. Hill, *Vicar*). Collection, £12. 8s. 6d.

On the same day Rev. J. B. Cartwright preached, in the morning, at *Rotherham*, (Rev. J. Blackley, *Vicar*). Collection, £7. 17s. 9½d. In the afternoon, at *Attercliffe*, (Rev. J. Blackburn, *Incumbent*) without collection. In the evening, at the Parish Church, *Sheffield*, without collection.

On Monday, the 9th, a Public Meeting was held at the Girls' School-Room, at *Attercliffe*, Rev. J. Blackburn in the Chair. The Meeting was addressed by the Chairman, and also by the Rev. Messrs. Cartwright, Knight, and M'Caul. Collection, £5. 8s.

On Tuesday, the 10th, the Rev. R. Shaw arrived at *Sheffield*, and in the evening the Annual Meeting of the *Sheffield Auxiliary Society* was held in the National School-Room, Carver Street, Rev. Thos. Sutton, Vicar of *Sheffield*, in the Chair. Rev. Steph. Langston read the Report, and Resolutions were moved and seconded by the Rev. Messrs. Best, Cartwright, Knight, M'Caul, Langston, and Shaw, and by James Montgomery, Esq. Collection, £7. 12s. 4d.

On Wednesday evening, the 11th, Rev. A. M'Caul preached in the Parish Church, *Sheffield*. Collection, £15. 6s. 0½d.

On Thursday evening, the 12th, a meeting was held at the School-Room at *Philadelphia*, near the Infirmary, R. Hodgson, Esq. in the Chair. The meeting was addressed by the Deputation from the Parent Society. Collection, £2. 0s. 6d.

On Friday evening, the 13th, a similar meeting was held in the New School at *Grey Stones*. The

Vicar kindly took the Chair, and addressed the meeting. He was followed by the Rev. Messrs. Cartwright and Shaw. Collection, £7. 15s. 3d.

It must likewise be mentioned, that on Monday, Wednesday, and Friday mornings, the Deputation attended meetings of Ladies' Committees, on which occasions passages of Scripture were expounded by the Rev. Messrs. Shaw and M'Caul, with reference to the obligations and encouragements which should induce Christians to undertake the work of evangelizing the Jews.

In closing the account of their visit to Sheffield, the Deputation desire not only to express their gratification in attending so many meetings among the labouring poor, and in witnessing their readiness to contribute according to their ability to the support of the cause which was brought before them, but likewise to record their deep sense of the importance of such meetings, especially when (as in the instances referred to) their proceedings are connected with the devotional exercises of praise and prayer.—The total Collections at Sheffield, Chesterfield, and Rotherham, amounted to £71. 18s. 5d.

The Treasurer has likewise received the sum of £25, being part of the produce of fancy articles made by the Ladies of Sheffield, and sold at the Bazaar at the Music Hall.

On Saturday, the Rev. R. Shaw set out for Leeds, Rev. A. M'Caul for Huddersfield, and Rev. J. B. Cartwright for Bradford.

On Sunday July 15th, Rev. Robt. Shaw preached in the morning at St. Paul's, *Leeds*, (Rev. M. Jackson, *Assistant-Minister*).

Collection, £40. 5s. 9½d. In the afternoon, at *Pudsey*, (Rev. D. Jenkins, *Incumbent*). Collection, £5. 11s. 10d. In the evening, at the Parish Church, *Bradford*, (Rev. H. Heap, *Vicar*). Collection £8.

The Rev. J. B. Cartwright preached, in the morning at *Calverley*, (Rev. S. Redhead, *Vicar*). Collection, £3. 15s.; and in the afternoon and evening, at *Bierley*, (Rev. G. S. Bull, *Incumbent*). Collection £10. including the sum of 9s. 6d. a contribution from the children in the Sunday School.

The Rev. A. M'Caul preached in the morning at Trinity Church, *Huddersfield*, (Rev. B. Maddock, *Incumbent*). Collection, £17. 1s. 5d. and in the afternoon at Christ Church, *Woodhouse*, (Rev. W. Madden, *Incumbent*). Collection, £9. 3s. 7d.

On Monday evening the 16th, the Annual Meeting of the *Leeds Ladies' Association* was held in the Music Hall, Albion Street, Benj. Sadler, Esq. in the Chair. The Report was read by the Rev. M. Jackson, when Resolutions were moved and seconded by Rev. Messrs. Cartwright, Bathurst, M'Caul, Shaw, Weideman, Bull, and Rickards, and by T. B. Reade, — Sanderson, and — Jones, Esqs. Collection, £9. 2s.—Total Collections at Leeds, £49. 7s. 9½d.

On Tuesday evening 17th, the Annual Meeting of the *Bradford Auxiliary Society* was held in the Parish Church Sunday School-Room, John Rand, Esq. in the Chair. The Report was read by Rev. G. S. Bull, and Resolutions were moved and seconded by R. Fawcett, Esq. Rev. Messrs. Shaw, Cartwright, Morgan, M'Caul, Godwin, Holmes, Bailey, Bull, and J. Rand, jun. Esq. Collection, £4. 6s. 2d.—Total collec-

tions at Bradford (including Calverley, Pudsey, and Bierley), £31. 13s.

On Wednesday evening, the 18th, the Annual Meeting of the *Huddersfield Association* was held in the Court of Requests, B. H. Allen, Esq. in the Chair. The Report was read by the Rev. W. Madden, and Resolutions were moved and seconded by Rev. Messrs. Cartwright, Maddock, M'Caul, Winter, Dr. Boothroyd, Hough, Shaw, and Madden. Collection, £12. 5s. 2d.—Total Collections at Huddersfield, £38. 10s. 2d.

#### *Leicestershire.*

On Thursday and Friday, the Deputation proceeded towards Leicester.

On Sunday, July 22d, the Rev. R. Shaw preached in the morning at St. Mary's, *Leicester*—collection, about £18.; in the afternoon at All Saints—collection, £8. 4s. 2d.; and in the evening at the Parish Church of *Cossington*—collection, upwards of £6.

The Rev. A. M'Caul preached in the morning at *Burrow*—collection, £4. 3s. 11d.; in the afternoon at *Hungerton*—collection, £8. 2s. 10½d.; and in the evening at St. Martin's, *Leicester*—collection, upwards of £15.

Rev. J. B. Cartwright preached, in the afternoon, at *Ratby*—collection, £9. 2s. 10½d.; and in the evening at *Sapcote*—collection, £8. 0s. 8d.

On Tuesday Morning, July 24th, the Annual Meeting of the *Leicester and Leicestershire Auxiliary Society* was held in the Guildhall, Thomas Babington, Esq. in the Chair. A statement of accounts was given by Rev. G. B. Mitchell, the Secretary; after which Reso-

lutions were moved and seconded by Rev. Messrs. Vaughan, Cartwright, M'Caul, Martin, Shaw, Erskine, and Maunsell. Collection, £6. 2s. 7½d.

In the evening, Rev. A. M'Caul preached at St. Mary's. Collection not returned.

The Rev. J. B. Cartwright preached at *Great Glen* on Wednesday evening, August 1st, on his return from Lancashire. Collection, £6. 11s. 10¼d.—Total collections in Leicestershire about £100.

#### *Nottinghamshire.*

On Thursday evening, July 26th, Rev. A. M'Caul preached at St. James's, *Nottingham*. Collection, £12. 9s. 6d.

#### *Lancashire.*

On Friday the Deputation proceeded to Manchester. On Saturday, July 28th, they attended the Annual Meeting of the *Bolton Ladies' Association*, at which the Rev. W. Thistlethwaite presided.

On Sunday, July 29th, Rev. R. Shaw preached, in the morning, at St. Clement's, *Manchester*. No collection. In the afternoon, at *Ellenbrook*. No collection. In the evening, at St. Luke's, *Manchester*. Collection, £10.

Rev. A. M'Caul preached, in the morning, at St. James's, *Manchester*—collection, £14. 6s. 6d.; and in the evening, at St. Clement's—collection, £21. 14s. 6d.

Rev. J. B. Cartwright preached, in the morning, at All Saints, *Manchester*—collection, £7. 19s. 4d.; in the afternoon, at St. Michael's—collection, £2. 19s. 4½d.; and in the evening, at *Tottington, near Bury*—collection, £3. 14s. 8d.

On Monday evening, July 30th, the Annual Meeting of the *Manches-*



*ter and Salford Auxiliary Society* was held in the Town Hall, King Street, Sir Oswald Moseley, Bart. in the Chair. The Report was read by Rev. J. Hollist, and Resolutions were moved and seconded by Rev. Messrs. Thistlethwaite, Cartwright, Hepworth, M'Caul, Horne, Shaw, Marsden, Hollist, and by J. M'Caul and F. S. Bramall, Esqs. Collection, £11. 6s. 7½d.—Total collections at *Manchester*, £72.

The following day the Rev. Messrs. Shaw and M'Caul proceeded to Ireland, and Rev. J. B. Cartwright proceeded through Leicestershire to London.

#### *Hertfordshire.*

On Sunday, August 5th, Rev. J. B. Cartwright preached two sermons at the Parish Church of St. Peter, *St. Albans*, (Rev. C. R. Norman, *Vicar*). Collection, £10.

#### *Essex.*

Two sermons in aid of the cause were preached, in the morning at St. Peter's, and in the evening at St. James's, *Colchester*, on Sunday, the 12th of August, by the Rev. C. Simeon. Sermons were also preached for the same purpose, at St. Peter's, on Monday and Tuesday evenings, the 13th and 14th of the same month, by the Rev. C. S. Hawtrey.

The Annual Meeting of the *Colchester and East Essex Auxiliary Society* was held on Tuesday morning, the 14th, the Hon. J. Strutt in the Chair. Resolutions were moved and seconded by Rev. T. Newman and C. S. Hawtrey. Rev. W. Burgess and J. Sandys, Rev. C. Simeon and R. Rede, Rev. G. Ranking and W. Marsh. Total collections, £82.

In consequence of the statement made by the Secretary of the

Parent Society, respecting the sufferings and distress of the converts at Constantinople, a distinct subscription was opened for them, and £17. contributed.

#### *Suffolk.*

Three sermons in behalf of the cause were preached at *Ipswich*, in the morning at St. Margaret's, in the afternoon at the Key, and in the evening at St. Clement's, on Sunday, the 12th of August, by the Rev. C. S. Hawtrey.

The Annual Meeting of the *Suffolk and Ipswich Auxiliary Society* was held at the Shire Hall, on Wednesday, the 13th of August, the Rev. J. T. Nottige in the Chair. Resolutions were moved and seconded by Rev. J. Bull and C. S. Hawtrey, Rev. E. Bull and C. Simeon, Rev. M. Comyn and C. Day, and Rev. G. Ranking and W. Charlesworth.

The Rev. Mr. Cobbold, jun. of the Tower Church, addressed the Meeting, and declared his cordial approbation of the cause, and his readiness to become a subscriber to the Society. He also contributed £1. 1s. for the suffering Jews at Constantinople, for whom a subscription was opened after the Meeting.

The Annual Meeting of the *Woodbridge Association* was held on Thursday evening, the 13th of August, T. Clarkson, Esq. in the Chair. It was numerously attended by the poor. Resolutions were moved and seconded by Rev. Messrs. Charlesworth, Day, Hawtrey, Ranking, Reynolds, and Pattison. Total collections, about £30.

#### *Sussex.*

We are happy to announce the re-organization of a *Ladies' Association* at *Brighton*, in aid of the London Society. Soon after the

formation of the Parent Society, an active Association was formed in that town in its favour, but as that Association was supported principally by our dissenting brethren, it naturally declined when the exclusive management of the Society was placed, about thirteen years since, in the hands of members of the Established Church. Since that period the Jewish cause has been supported at Brighton chiefly by the kind exertions of one or two respectable and pious families. It has been, however, thought desirable to *reanimate* and *remodel* the Association in that important town, and, consequently, a number of Ladies, friendly to the object, met, on Monday, 13th of August, at the house of John Mortlock, Esq. and, after the object, proceedings, and success of the Parent Society had been stated to them by Rev. D. Ruell, one of the Honorary Secretaries of the Parent Society, formed themselves into an Association in aid of the London Society. They have commenced their labours with zeal, and may the blessing of the God of Abraham rest upon them. We cannot but hope that as the Society has suffered in that place by the transfer of its management

to the members of the National Church, the real friends of that Church in that place, will feel this an additional obligation to support this great and long-neglected cause, in a manner commensurate to its Scriptural importance.

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#### DEPARTURE OF THE REV. JOSEPH WOLFF.

MR. WOLFF left England by the Steam Packet for Gibraltar, on the 26th of July, accompanied by Lady Georgiana. He intends to stay a few days at that place, and then to go by the regular Packet to Malta; from whence, as soon as possible, he will proceed, D. V. to his final destination at Jerusalem.

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#### NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, Sept. 2.

#### *Subject.*

THE RESTORATION OF ISRAEL, AND THE CONSIDERATIONS CONNECTED WITH IT.—JER. xvi. 14, 15.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

#### LITERARY NOTICE.

Just published, in one Vol. 8vo.

The Reasons of the Laws of Moses from the "More Nevochim" of Maimonides. With Notes, Dissertations, and a Life of the Author. by James Townley, D. D.

The Subjects of the Dissertations are—The Talmudical Writings—The Zabii, or Ante-Mosaic Idolaters—The Originality of the Laws of Moses—The Mosaic Distinction of Clean and Unclean Animals—The Prohibition of Blood—The Typical Character of the Mosaic Institutions—The Leprosy—Talismans and Talismanic Figures—Judicial Astrology.

\* \* \* An engraving, illustrative of various Jewish Antiquities, will be prefixed to the volume.

#### NOTICES TO CORRESPONDENTS.

W. A. E.'s two communications have been received.

Memoirs of the late Rev. Stephen Schultz, Nos. XIII. and XIV., are received.

*Contributions to the London Society, postponed for want of room.*









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